

HUMAN RIGHTS AND
THE TEACHER

SOCIAL ORDER

OCTOBER 1956 • 40c • \$4 A YEAR

Kenneth E. Boulding

Michael P. Fogarty

Mary Clinch

Joseph B. Gremillion

Paul F. Douglass

Julius S. Gassner

Harry Flannery

TRENDS •

BOOKS •

LETTERS

SOCIAL ORDER

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Institute of Social Order
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... just a few things:

SIX YEARS as an interviewer with the Illinois State Employment Service, in which she has talked with thousands of working wives, have helped qualify Mary Clinch to discuss what happens when the wife-and-mother spends her day or night as an employee. After earning a degree in sociology at Loyola of Chicago in 1946, she is once more studying at the Institute of Social and Industrial Relations there.

FORMER C. B. S. foreign correspondent, Mr. Harry Flannery has studied the Middle East situation on the scene. At present he is in the service of the AFL-CIO.

NOW TEACHING at a state college in the South, Prof. Julius Gassner was formerly on the staff of Saint Thomas College, St. Paul. His article is drawn from a talk given to Catholic teachers.

"A SOUTHERNER LOOKS at the Soul of the South" would have been a good title for the piece by Father Gremillion, a Louisiana pastor with great vision and insight, who has appeared here before and in *Commonweal* and *America*.

PAUL F. DOUGLASS, who finds that the experts are now arriving through "hard-boiled" research at notions about the human person which philosophers and theologians have long held, speaks from an uncommon experience and

varied background. He has membership in at least 8 societies and has been minister, lawyer, educator, editor, legislator, economist, political scientist and university president, according to *Who's Who*.

Dr. Kenneth E. Boulding, who reviews a new book by Father Edward Duff, S.J., an I.S.O. staffmember and contributing editor of *SOCIAL ORDER*, has returned to teach at the University of Michigan after a period at the Center for Advanced Study in the Behavioral Sciences at Stanford, California.

ATTENTION of scholars, professionals and others interested in socio-economic fields turns more and more to *SOCIAL ORDER*—as it should. Our January issue commemorating the anniversary of *Quadragesimo Anno* was sent the English-speaking bishops of Canada by Father Francis Smyth, director of the Social Action Committee of the Canadian Catholic Conference, and recommended for special study prior to the Social Life Conference in Toronto last month.

Father Philip Land's article on tax evasion was reprinted in a magazine published in Chile. The article by David McCord Wright on aspects of *Quadragesimo Anno* was reprinted from our January issue by the *Review of Social Economy* (Milwaukee) in its March, 1956, issue.

R.B., S.J.

The Phenomenon of

MARY CLINCH

THREE TEEN-AGE BOYS were arrested recently after they had snatched purses from three women. Not satisfied with their theft, the boys had brutally beaten one of the women, inflicting considerable physical injury.

When the boys appeared in Family Court, the social worker assigned to their case reported that all three came from adequate homes. His norms of adequacy were marriage stability of the parents, financial security and middle-income housing in "good" neighborhoods.

Discussion revealed that in all three families both parents were employed. The boys' victims were dismayed when knowledge of this fact failed to shake the contention that their home life had been satisfactory in the sense of preparing these boys for responsible community life.

This unquestioning acceptance of the working mother's role is not an uncommon attitude. Fewer Americans now question the fitness of working mothers than ever before. In a recent study of this trend *Fortune* reported: "Working rather than being at home is now the 'natural' thing to do."

Nearly twelve million American men now have working wives. And more and more married women are going to work each year. These women, as sec-

ondary wage earners, can and do accept lower pay than men.

The phenomenon of the working wife and pay differentials based on sex are of concern to Catholics, because it is in the family that the seeds of faith are planted and nurtured. It is primarily in the home that the individual is made into a creature worthy and capable of accepting God's love.

For these reasons the Church as guardian of faith and morals has set forth principles relating not only to the sacrament of matrimony but to the social and economic fabric which must support the family and within which it must function.

History shows that the number of women working outside the home has increased steadily through the years until they now comprise over one-third of the U. S. labor force.

At the same time women have also moved gradually from service occupations into clerical and factory jobs and thus into competition for men's jobs.

The unprecedented manpower needs of World War II brought the number of women workers who were factory operatives up from 18 per cent in 1940 to 24 per cent in 1945.

"Rosie the riveter" had appeared on the American scene and apparently she had come to stay. By 1947 men had

the Working Wife

returned to civilian jobs but 22 per cent of our employed women were still punching factory time clocks. In the postwar boom economy the proportion of women in factory as well as in clerical jobs has continued to climb.

When women went to work to help in the war effort, in the beginning many married women saw themselves as temporary workers who would quit when the national emergency ended.

But near the end of the war the Women's Bureau of the U. S. Depart-



ment of Labor found in a nationwide survey that over half the married working women planned to continue working in peace time.

Most of these women said they must work, as they were one of two wage earners contributing equally to household expenses. A large number had special economic reasons such as the purchase of a new home, the payment of debts or the education of their children. And some wives simply liked working or liked being financially independent.

Actually these wives and mothers did remain in the labor force and their ranks have been swollen by millions during the postwar years.

Now this growing army of working wives concerns Catholics, as the teaching of the Church in this matter indicates very clearly. Pope Pius XI wrote in *Quadragesimo Anno*:

Mothers will above all devote their work to the home and the things connected with it; intolerable, and to be opposed with all our strength is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls to the neglect of their own proper cares and duties, particularly the education of their children.

The education and care of children cannot but be affected by a part-time mother. The pre-school and early-grade child lacks the stability of the "mother-is-always-home" feeling that psychologists say is so important.

Learning to plan and utilize time is part of a child's education. Working mothers find it very difficult or impossible to supervise much of the child's activities. The child may thus develop unproductive or even sinful habits. His growth into the "hangout" kid or even the vicious gang member should not surprise anyone too much.

But what about mother herself? How does she bear up under the strain of dividing herself between her children, her husband, her job and her housekeeping? Who can measure the effects of these burdens on thousands of American households?

The social acceptance of the two-income family, which is becoming a national habit, a part of our social structure, is reflected in women's magazines and newspaper sections.

"Necessary" Role

The role of the working mother is usually described, in these publications, as a necessary part of modern life. A women's periodical may attempt to cheer up a harassed woman who is trying to make ends meet, by telling her that she has taken her place in the world beside men.

The role of the husband in the two-income family comes in for discussion too. He is urged to share in the housework and child-care. Since his wife is sharing his task he has a duty, it is held, to help in her work.

Discussion of values in such periodicals is rare and if present is usually confined to material values. The working wife and her husband are quoted as saying that although they would prefer an adequate single paycheck, they would never have bought the new car or the new home so quickly if the mother had remained home.

But the main emphasis in these articles remains the father's duty to help with the family wash rather than his right to a family wage. Seen in the light of Christian principles, the wash assumes its proper perspective and the

wage earned by the father is related to the divinely ordained institution of the family.

Papal statements concerning the right of fathers to a living (family size) wage have led the Catholic hierarchy of the United States to endorse the principle of equal pay for equal work.

Many Catholic groups are working to secure federal legislation to guarantee that women receive wages equal to those of men doing the same work.

This stand may seem opposed to the papal principle of the family wage, as women are usually only secondary wage earners. The justice of their demand for equal pay may be questioned by sincere Catholics.

The answer lies in the fact that women who accept wage rates lower than those of men for the same or comparable jobs are competing directly or indirectly for men's jobs. As competitors they jeopardize the wage scales of men and of those women who, because of widowhood or a husband's incapacity, are actually family heads.

This double standard in pay actually accelerates the movement of married women into jobs outside the home. The spiral effect of the trend toward two-income families was explained well by the National Council of Catholic Women at its last convention.

The Council resolved: "There is a close connection between a failure to practice the principle of equal pay for equal work and the increase in the number of working mothers. Payment of discriminatory wages is tantamount to wage cutting . . ."

The N.C.C.W. urges American Catholics to support equal-pay legislation to help reverse this trend. But while pay

differentials for women act as wage cutters for men, the equalizing of pay scales will not automatically raise men's wages. Nor can it be assumed that industries hiring great numbers of women will begin to hire men once equal-pay laws are passed.

Many light industries, accustomed to mass layoffs through seasonal and style-change factors, prefer women factory workers. Thus a candy or a television factory can lay off hundreds of women for months at a time, knowing that they will be available for recall when business picks up.

Prospects

The women, as secondary wage earners, are not likely to seek new employment or to press for guaranteed annual pay plans. The savings to such companies in recruitment, training costs and possible unemployment pay would not be lost through equal-pay legislation.

Women themselves are often the greatest enemies of passage of equal-pay legislation. They still see themselves in their traditional roles of temporary workers and are therefore willing to accept lower rates of pay than men.

However, recent studies by the Women's Bureau indicate that women have tended during the past five years to hold their jobs for longer periods of time than ever before.

This tendency, another indication of the freezing into our social life of the working wife, may influence women to work for correcting legislation.

Equal-pay-for-equal-work laws are not to be confused with the proposed Equal Rights Amendment to the U. S. Constitution which has been introduced annually since 1923.

If adopted, this amendment would strip women of all the legal protections granted them by state laws. These include limitations on the number of hours women may work, the hazards under which they are permitted to work, or restrictions on work that may be performed during pregnancy and the like.

Many of these statutes are based on human nature itself and, although the amendment would guarantee equal pay for women, Catholics can hardly support it because of the sacrifice of other moral necessities which it would entail.

Equal pay laws are on the statute books of 14 states and Alaska, but most of them are unenforceable or unworkable. They permit pay differentials between the sexes for seniority or availability for other (heavier) jobs. These provisions actually amount to legal loop-holes.

One state, Colorado, succeeded recently in passing a workable equal-pay law. Women's groups were largely responsible for its passage in April, 1954. Substantially, the Colorado law provides that all jobs be rated at a definite pay scale and that scale be paid no matter who occupies the job.

This concept of equal pay for women is difficult to legislate into reality because women's jobs are often different from those of men. Three-fourths of all women workers are found in clerical, operative, service and professional work. Even though they are found in almost every occupation in which men are found, their concentration in these four particular kinds of jobs makes it difficult to secure equal pay for equal work in these "women's occupations."

A federal equal-pay bill now before Congress attempts to meet this difficulty by providing equal pay for "work of comparable character, the performance of which requires comparable skills."

This bill has none of the objectionable features of the proposed Equal Rights Amendment, as it would not disturb existing legal safeguards for women workers.

There is little doubt that passage of federal equal-pay legislation would discourage the hiring of women as a wage-



cutting device. As it would thus strengthen men's bargaining position, Catholics should consider seriously its moral implications.

But men will actually be hired in many jobs now held by women, and living family-wages will be paid—only if and when wives absent themselves from the labor force.

Catholics, while keeping in mind the justice and usefulness of equal-pay laws, will do well to stress the Christian concept of the family and the inability of the working mother to implement this concept effectively. Most working mothers have good intentions. Their problem stems from a confusion of Christian values.

Our schools, press and Catholic organizations can be very effective here. Above all, Catholic couples with a sound knowledge of the social teaching of the Church can by their example influence other families profoundly.

900,000

HARRY W. FLANNERY

REFUGEE CAMPS in Western Europe today house 120,000 persons. That's as many persons as the total population of a city like South Bend or Kansas City.

But almost nine times as many persons, over 900,000—half of them children under 15 years old—are Arab refugees in the Middle East. These people have been refugees since 1948, for eight years, and since they are the victims of stubborn, bitter enmity, they seem doomed to live as refugees many more years.

As most persons recall, the British in the Balfour Declaration promised the Zionists a Jewish homeland in Palestine. That was on November 2, 1917. However, because of Arab opposition, the British did not implement the declaration. Jews nevertheless settled in Palestine. Great waves came when the Nazis persecuted the Jews in Germany. At the end of World War II, with the Balfour promise still unfulfilled, the British turned over Palestine to the United Nations.

The UN appointed a special committee on Palestine which recommended on May 15, 1947, that the country be partitioned into a Jewish state and an Arab state, linked in an economic union, with Jerusalem and the area around, including Bethlehem, to be a *corpus sep-*

Arab Refugees

aratum under the trusteeship of the UN. The UN general assembly adopted the recommendation, November 29, 1947, 33 to 13, with ten abstentions. Opposition came mainly from the Arab states. Among those for the resolution were the U. S. and the U. S. S. R. Britain abstained, and agreed to leave by August, 1948.

The Arabs not only voted against the resolution, but began to fight to prevent its execution. On May 14, 1948, a new Zionist state, the Republic of Israel, was proclaimed. Israel laid claim to the territory assigned by the UN, and with Arab attacks in progress, occupied the New City of Jerusalem. Jordan occupied the Old City and the Bethlehem area. The new state was attacked not only by Jordan, but also by Egypt, Iraq, Syria, Saudi Arabia and Lebanon. Eventually, the UN obtained agreements to an armistice, but so far as the Arabs are concerned, a state of war still continues. The Arabs maintain a blockade of Israel, refuse passage through the Suez Canal to Israel-bound shipping, force Israel to get oil, for instance, from far-off Venezuela instead of from neighboring states. Sporadic fighting and raids occur on the borders. Open warfare could break out at any time. World War III could begin in the Middle East.

The key issue is the refugee.

First, the Arab case.

Abdul Rahman Azzam Pasha, then secretary general of the Arab League, told me at his headquarters near Alexandria in 1952 that the United States created the refugee problem "by helping Zionism establish an independent state in Palestine in territory which has been occupied for over 1,300 years by Arabs and which has not been Jewish for 2,000 years."

The Palestine Arab Refugee Office charges that the UN vote on Palestine resulted from pressure, that it was not democratic or legal and that therefore the Arab states could not recognize it.¹

"The UN did not stand the test," the Arab Office says. "Member states were intimidated and they succumbed to pressure. International justice had to suffer at the hands of the body created to uphold international justice. The UN, with the special efforts of the U. S. government, and against the strong opposition of the Arab, Asiatic and a few other states, adopted on November 29, 1947, a resolution to partition Palestine."²

¹ The Palestine Arab Refugee Office, *Tension and Peace in the Middle East*, New York, 1956, p. 10.

² Arab Refugee Office, *ibid.*, p. 9.

Jews were brought into Palestine "by force of arms against their (the Arabs') will," the Arab Office continues. "The UN did not have the jurisdiction to partition countries. Their action was illegal, undemocratic and contrary to the principle of self-determination contained in the charter."³

The Arab armies, according to the Arab Office, entered Palestine to save the Arab people there. The *Zionists*—the term used consistently by the Arabs for *all* Jews—sought "to expel the Arab population by terror."⁴

Dorothy Thompson, president of the American Friends of the Middle East, an organization which supports the Arab position, criticized settlement of the problem by the UN. She said that partition was voted against the united opposition of the Palestine Arabs themselves, supported by "all the Arab states, Muslim Turkey, Pakistan and Afghanistan." And those who voted for partition, said Miss Thompson, "included Latin America, that had no direct interests whatever in the area."⁵

Abdullah Bakr, minister plenipotentiary of Iraq to the United States, said at the same AFME meeting that the Jewish state resulted from "the well-planned joint efforts of Zionists and communists." He charged "American support of the Zionist and communist conspiracy."⁶

To sum up, the Arabs deny that there is any moral or legal justification for the creation of Israel as a sovereign state. They insist that the United Nations (notably the U. S., as a member),

which is responsible for Israel, is also to blame for the problem of the Arab refugees.

On the other hand, the Jews claim that "There would not be a single Arab refugee in the Middle East today if the Arab High Committee and the Arab League had accepted the November 29, 1947 resolution. . . . The Palestine refugees today would have been living in the independent Arab state or in the state of Israel (where 170,000 Arabs now live in peace with their neighbors), if the Arabs had not rejected the November 29, 1947 resolution and waged war against the resolution and Israel."⁷

"In the early months of 1948, before the Government of Israel had come into existence, hundreds of thousands of Arabs, caught up in a hopeless and tormenting conflict between their Jewish neighbors and their invading kinsmen, fled from the fearful clash and panic of war into the surrounding Arab territory," Abba S. Eban, Israel ambassador to the U. S., told the UN.⁸ "All the recognized leaders of the Arab world are on record as having encouraged this flight with the promise that the fugitives would return to inherit the territory of the ruins of Israel. Thus, as a direct result of the initiative of the Arab governments in launching this war; as a result of that and of nothing else, on that responsibility and on no other—there came upon thousands of men, women and children the grievous plight of homelessness that still afflicts the Arab refugees in the Middle East four years after the end of hostilities."

The Arab Higher Committee and

³ *Ibid.*, p. 10.

⁴ *Ibid.*, p. 10.

⁵ Conference at Hotel Delmonico, New York, Jan. 28, 1954.

⁶ Conference, *ibid.*

⁷ American Zionist Council, *Israel and the Arab States*, New York, 1951, p. 16.

⁸ Abba S. Eban, *The Arab Refugees*, Israel Office of Information, Washington, 1952, p. 3.

military commanders ordered the Palestine Arabs to leave "in anticipation of the invasion of the Arab armies."⁹ Azzam Pasha, Arab League general secretary, said on May 15, 1948: "This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the crusades."¹⁰

"The secretary general of the Arab League, Abdul Rahman Azzam Pasha, published numerous declarations assuring the Arab peoples and all others that the occupation of Palestine and of Tel Aviv would be as simple as a military promenade for the Arab armies," reported Habib Issa, editor of *Al-Huda*, the principal Lebanese newspaper in the U. S.¹¹ "Azzam Pasha's statements pointed out that armies were already on the frontiers and that all the millions the Jews had spent on land and on economic development would be easy booty for the Arabs, since it would be a simple matter to throw the Jews to the bottom of the Mediterranean Sea."

The Arab Greek Catholic Archbishop of Galilee, Msgr. George Hakim, was quoted in an interview in the Lebanese *Sada al-Janub*, as saying on August 16, 1948,¹² "The refugees had been confident that their absence from Palestine would not last long, that they would return within a few days—within a week or two. Their leaders had promised them that the Arab armies would crush the 'Zionist gangs' very quickly and that there was no need for panic or fear of a long exile."

⁹ Israel Office of Information, *The Arabs in Israel*, Washington, 1952, p. 9.

¹⁰ *The Arabs in Israel*, *ibid.*, p. 7, BBC news broadcast.

¹¹ *Ibid.*, p. 10.

¹² *Ibid.*, p. 10.

Government Entreaty

The Israel government, on the other hand, tried to persuade the Arabs to remain. "When the exodus began, the Jewish community councils of Tiberias, Haifa, Safed and other places affected addressed urgent appeals to the panic-stricken population not to leave. A report by a high British police officer in Haifa to police headquarters of the Mandatory Administration in Jerusalem April 26, 1948, states: 'Every effort is being made by the Jews to persuade the Arab population to stay and carry on with their normal lives, to get their shops and businesses open and to be assured that their lives and interests will be safe.' . . . All these pleas proved ineffective as the Arab press and broadcasting stations warned the Arab population not to believe the assurances of the Jewish authorities and not to give heed to their appeals to remain in the country."¹³

Most of the Arabs fled Palestine. Jaffa, which had been the home of 100,000 Arabs, and the cultural and economic center of Arab Palestine, had only a frightened few Arabs remaining when the town was occupied by Israel troops. Of the 62,000 Arabs who had lived in Haifa, not more than five or six thousand remained. The New City of Jerusalem lost more than 30,000 Arab citizens.

Among those who stayed were 15,000 Druze, who broke away from Islam a thousand years ago and formed their own religion. The Druze even raised military units which joined the Israeli army. Arabs also stayed on in Abu Ghosh, ten miles outside Jerusalem on

¹³ *Ibid.*, p. 11.

the road to Tel Aviv. They remained in an Arab village, Fureidis, south of Haifa. Four thousand remained in the walled city of historic Acre, north of Tel Aviv. All the Arabs in Nazareth remained. The Catholic and other Christian clergy influenced the Nazarenes.

Of the Moslem Arabs who lived in Palestine, about 500,000, or 80 per cent, left their homes. Only about 35,000 to 40,000 Christians, or half their total, became refugees.¹⁴

The Israel Arab population today is 175,000, about a tenth of the population of the country. Of the 175,000, 120,000 are Moslems, 40,000 are Christians and 15,000 Druze. The 175,000 includes 40,000 Arabs who had been refugees. Some were permitted entrance to reunite broken families. Others had filtered illegally into the country but were gradually granted permanent residence certificates and citizenship rights.¹⁵ Some had been in the refugee settlement set up by the United Nations Relief and Works Agency for Palestine Refugees in Israel territory. Through this settlement 48,500 refugees were gradually absorbed into the Israel population.¹⁶

Most of the refugees, 449,606, are in Jordan. Egypt, in the Gaza Strip, has 214,601; Lebanon has 103,600 and Syria, 88,179.¹⁷

The number of refugees has grown

each year. The last annual report of the agency said that within the year reported upon the number increased from 887,058 to 905,896.¹⁸ At its ninth session, the UN General Assembly extended the agency mandate for five years, to June 30, 1960.

The agency had been set up as a temporary organization, but "It has become increasingly clear that the eco-



nomic, political and social obstacles to rehabilitation were more serious than had been anticipated."¹⁹ The Arabs insist that the United States should see to it "that all Arab refugees who wish to return to their homes and property should be free to do so."²⁰ Israel argues that repatriation of the refugees is "a demand to commit suicide. Israel could not agree to the return of large numbers of Arab refugees who were not ready to give their loyalty to the new state and who would surely constitute an explosive fifth column should the Arab states renew hostilities."²¹ Israel offered instead compensation for the lost lands, with the money to go to and be handled by the UN. Israel also proposed resettlement in Arab lands.²² UNRWA made plans for large-scale agricultural resettlement projects using the waters

¹⁴*Ibid.*, p. 13.

¹⁵David I. Marmor, *Arabs in Israel*, Technion Yearbook, Tel Aviv, 1951, p. 117.

¹⁶*Annual Report of the Director of the United Nations Relief and Works Agency for Palestine Refugees in the Near East*, covering the period July 1, 1953 to June 30, 1954, p. 7.

¹⁷UNRWA report for period to June, 1955, p. 10.

¹⁸*Ibid.*, p. 10.

¹⁹*Ibid.*, p. 1.

²⁰Arab Refugee Office, *ibid.*, pp. 27-28.

²¹American Zionist Council, *ibid.*, p. 18.

²²*Ibid.*, p. 19.

of the Jordan and the Nile in Sinai, but the refugees would not accept resettlement. They fear it would be "tantamount to giving up all hope of repatriation."²³

Thus we are back where we began. The Arabs refuse to sit down to discuss the problem, and the Arab refugees of the Middle East seem destined to remain refugees for indeterminate years to come. A "sense of injustice, frustration and disappointment has made the refugee irritable and unstable," a World Health Survey said in 1952.²⁴ "This is

the rich and tempting soil for exploitation by those with other motives than the welfare of the refugee." Among those who would exploit for "other motives than the welfare of the refugee" are the communists, busy for years in these camps of abandoned hope.²⁵

²³UNRWA report to June 1955, p. 6.

²⁴*Assistance to Palestine Refugees*; Report of the Director of the United Nations Relief and Works Agency for Palestine Refugees in the Near East. General Assembly, Off. Records: Sixth Sess., Supplement No. 16, Paris, 1951, p. 3.

²⁵A. T. Steele, New York *Herald Tribune*, March, 1952.

The Technical and the Human

In the past, management has characteristically thought only in terms of technical efficiency in planning structure and technology. Human relations entered into the picture only when disturbances arose out of technological and structural changes. Severe losses in efficiency as well as in morale have resulted from this mental separation of human relations from structure and work organization. Now that we recognize the intimate connection between the two, and as research begins to trace out the human relations patterns that go with different structural and technological arrangements, we can look for greater achievements through applying a human relations knowledge to industrial problems.

From "Human Relations Theory—a Progress Report," by William Foote Whyte in *Harvard Business Review*, September-October, 1956

PROGRESSIVE TAXES FOREVER?

MICHAEL P. FOGARTY

MANY Catholics today agree with statements such as: "A progressive tax is fair" or, "A flat-rate tax, such as a sales tax, violates tax justice." But in fact such statements are false unless confined to a limited, though today important, range of cases.

A tax is first of all a means of paying the price of services, such as those of soldiers, civil servants or government contractors, which are rendered to citizens as a body. The payment provided for in this way is due in commutative justice. When a debt is due in commutative justice for services rendered to an individual, payment is due from him to the extent that he has benefited from the service rendered. Where the debt is due from citizens as a body, this precise reckoning is impossible. But an approximate reckoning can often be made. The cost of roads, for instance, can be roughly apportioned among users by taking account of weight, mileage or the presumed speed of their cars or trucks. Commutative justice can then be roughly satisfied by reflecting this apportionment in gas taxes, license fees, turnpike charges and so on. In the case of services such as

courts or defense there is no generally acceptable basis for discriminating between the benefit received by one citizen and that received by another. In that case commutative justice can be best satisfied by charging the cost of services equally, that is without discrimination, to all citizens.

A tax is a means of insuring not only commutative but also distributive and social justice. The latter covers a long list of requirements, such as stabilizing the economy, allowing for long-run or "social" costs or benefits, encouraging innovation and the correct current allocation of resources, providing for non-economic (human relations) needs. A tax may also be used to enforce justice in consumption, especially the rule that those who have surplus income, over and above their own and their families' reasonable needs, should use it for the benefit of others.

But the price of public services is not the only price which should be charged in such a way as to allow for commutative, distributive and social justice. All who make and fix payments are bound to have regard to justice of all three kinds; so far, at least, as they

reasonably can, whether on their own or with guidance from others more competent in each case. The parties to an industry-wide collective agreement, for instance, must consider the possibility of a wage-price spiral, and the need for wages and fringe benefits to cover reasonable living costs, as well as the immediate commercial value of workers' services. They must have regard in doing so to advice offered by the state, the central bank or other competent authorities. But it is primarily on them (that is, on those immediately concerned—not on any higher authorities such as the state) that the duty to insure justice rests. It often happens that justice could be done in a particular case either by the state, for instance through taxation, or by the individuals or social groups more immediately involved.

Two Examples

In such cases the rule of subsidiarity comes into play. Let there be state guidance, by all means: but it is for the subordinate groups or individuals to take action where they can. The stabilization of the economy, for instance, should be brought about primarily through responsible behavior by firms, unions and investors, guided by and responding to the state, the central bank and bodies such as industry councils, and only secondarily and in the last resort through direct action by the state itself. So also those who own surplus income have the prime responsibility for disposing of it. Only in so far as they fail to do so should the state intervene directly.

Let us now imagine two extreme cases. In case A extreme *laissez-faire* has operated for some time. Distributive and social justice and justice in con-

sumption, perhaps also commutative justice, have been regularly violated. Monopolies are common. So are racketeering or wholly self-centered, "business" unions. A family living wage is often not paid, social security and other fringe benefits are neglected. The resulting inequality of education and property accumulates from generation to generation, aggravating the inequality of incomes. The trade cycle proceeds unchecked, depressed areas remain so. No provision is made for the conservation of resources or the control of land use. Those who have surplus income spend it on themselves. Generations of individualism have produced an atmosphere in which cooperation for the common good is practiced only at the point of a gun.

In these conditions direct state control, notably through taxation, may be the main and almost the only way to bring justice out of chaos. Taxation will probably have to be highly progressive. It will in any case have to depart very far from the simple rule of apportionment which would apply if it were a case merely of finding the cash to pay for services to the public.

Ideal Case

In case B the economy has been reorganized on the lines foreseen in Catholic social thought. The just price and the family living wage, with accompanying fringe benefits, are everywhere observed. The living wage is calculated so as to cover the normal price not only of food, shelter and other services to individuals or families, but also of public services assessed as suggested below.¹ Property and property incomes

¹ This suggestion is of course not novel. When calculations are made of the minimum budgets which the family living wage

(including undistributed profits) are fairly distributed. So is educational opportunity, since the living wage and its accompanying benefits, especially a well-planned scheme of insurance against family needs (family allowances), make it possible for families themselves to pay for education as required. It is taken for granted that farmers and businessmen will cooperate in conservation or town planning schemes, and that firms will go out of their way to join in schemes for reviving depressed or building up underdeveloped areas. Collective bargaining, price-fixing and investment are all inspired with a high sense of social responsibility, focused, among other ways, through industry councils. All concerned collaborate readily with the banking and government institutions whose business it is to watch over the economy as a whole. On the side of consumption, people take seriously their duty to save surplus income and use it for charity, or public purposes, or investment. In these conditions practically all the results which the state would have to achieve in case A by redistributive taxation, or by fiscal measures against unemployment or inflation, will be achieved by other, subsidiary and therefore preferable means, under the leadership of the state but with a minimum of direct control by it. Taxation can be confined to its primary role of paying for public services and the natural way to levy it will be

should cover, prices are always taken inclusive of those taxes (e.g., sales taxes) which enter into them. The Heller Committee budgets, a model of their kind, include an allowance for direct taxation. The only novelty here is the proposal that the tax component of family needs budgets should be assessed in a different way.

that proposed in paragraph 1 above, in proportion to benefits or, where that is not possible, equally on all citizens.

The theory of progressive taxation so widely agreed on today won acceptance when the advanced industrial countries were just escaping from conditions such as those assumed in case A. That was certainly a time when progressive taxation was called for. Obviously we have not today moved all or even most of the way to case B, where progressive taxation will be needed only on a limited scale, unless in emergencies such as war.²

But to treat the tax policy born of case A as if it belonged to the immutable natural law is even today something more than an academic error. It is to confirm that backward-looking socialism which justifies excess of state control—excessive at least in the long run—by reminiscing on the horrors of *laissez-faire*. It is also to obscure the vision of a socially responsible yet free and decentralized economy held out by Catholic social thinkers: an economy which gets the answer right the first time, and does not allow injustice to grow and then call in the state to correct it. To the extent that individuals and groups learn their social responsibilities, and social institutions, whether of or within the state, are reformed as Catholic social thought would wish, the need for progressive taxation will disappear. It will be possible and right to assimilate the price of public services to that of services individually supplied.

² War is a special case because without state direction the wage and income structure cannot be adapted quickly enough to allow for the high proportion of the national income which must for a few months or years be diverted to public services.

New Concepts of Industrial Man

PAUL F. DOUGLASS

RESEARCH, HUNTING TO IDENTIFY the kind of organizational structure and the principles and practices of leadership and motivation responsible for high productivity and high job satisfaction, is defining new concepts of industrial man. Industrial pressures, interacting within the orbit of strenuous competition, are refining and shaping ideas about man which reverse age-old factory folkways. These new concepts of industrial man, as Harold F. Smiddy (vice-president, Management Consultation Services, General Electric Company) points out, "do not come from academic adventures in a philosophic ivory tower," but rather from a "measurable equity" which stems from the "cold and factual experiences of business and industrial history."

Findings in studies ranging from highly routine clerical and assembly operations to complex scientific research substantiate the new ideas. They identify certain fundamental human qualities in the interpersonal structure

of industrial organization necessary for high production. What are these emerging concepts of industrial man?

1. *Industrial man is a human being who acts as a member of a team.* Frederick Winslow Taylor's economic man "Schmidt" lifted phenomenal tons of pig iron. He operated, however, as an isolated individual, spurred on by the incentive of higher wages. "Schmidt" was no member of a team. Time and motion studies directed efficiency. Today "Schmidt's" story belongs to the "history books" on scientific management. General Electric Company explains that work on any job in an organizational structure is composed of two parts: 1. "what we do ourselves" and 2. "how we reference our personal activities into the work of others." Hence General Electric no longer speaks of "work." The new descriptive word is "work and teamwork."

2. *Industrial man, working on a team, produces best when his dignity and feelings as a person are respected.* At the Harvard Research Center in Altruistic Integration and Creativity, Pitirim Sorokin emphasizes the importance

¹ *Integrating and Motivating for Effective Performance*, General Electric Company, New York, 1955, p. 6.

of information and help. Meaningful and productive interaction among persons occurs when the aspirations and aims of one person are shared and helped in their realization by other persons,³ when there is a full understanding of organizational goals and an emotional commitment to their realization.

Dignity Important

Gordon Allport, chairman of the Department of Psychology at Harvard University, says that his findings show man to be basically eager for "friendly and affiliative relations" with his fellow-man under conditions which respect his own sense of integrity and self-esteem. Allport puts it this way: "People want close, warm, loving relationships with their fellows—but at the same time they are exceedingly sensitive to slights to their *amour propre*. Indignity to one's self-esteem quickly generates hatred."⁴ Allport reduces his idea to a working formula: "*Maximize situations where the individual can participate fully and on terms of equal status in projects of joint concern to him and his associates.*"

3. *Industrial man performs best when he finds "friendly and supportive relationships" in his work group.* From his inquiries as director of the Institute for Social Research at the University of Michigan, Rensis Likert emphasizes the important relationship, in increasing output and elevating morale, of the attitude of the worker toward his work, toward his teamwork and toward his team associates. Likert states the principle like this:

Every human being earnestly seeks a secure, friendly and supporting relationship and one that gives him a sense of worth in the face-to-face groups most important to him Human nature seeks to motivate each of us to establish and maintain relationships in those face-to-face groups in which we spend most of our lives. Either we successfully establish these friendly and supporting relationships or we crack up It is not surprising, therefore, that we see people generally striving for a sense of dignity and personal worth People seek to achieve a sense of importance from doing difficult but important tasks which help to implement goals which they and their friends seek.⁴

4. *The behavior of industrial man shows a marked relationship between the quality of his supervision and both his productivity and the satisfactions which he derives from his work.* Likert describes the principle operationally by saying that "when the worker (or a person at any level in a hierarchy) feels that his boss sees him only as an instrument of production, as merely a cog in a machine, he is likely to be a poor producer. However, when he feels that his boss is genuinely interested in him, his problems, his future and his well-being, he is more likely to be a high producer."⁵

5. *The behavior of industrial man tends to associate more general supervision with high productivity and close supervision with lower productivity.* Supervisors who think of their employees as "human beings" obtain higher levels of efficiency and morale than those who are concerned with performance schedules. In other words, "em-

³ Pitirim Sorokin, *Explorations in Altruistic Love and Behavior*. Beacon Press, Boston, 1950, p. 23.

⁴ *Ibid.*, p. 163-164.

⁴ *Motivation: The Core of Management*, American Management Association, New York, 1953, pp. 16-17.

⁵ *Ibid.*, p. 5.

ployee-centered" supervisors achieve higher production than "production-centered supervisors."⁶

6. *The behavior of industrial man supports the thesis that an important variable in supervisory success is a supervisor's skill in supervising his subordinates "as a group."* The time-honored practices of dealing with the relationships between superior and subordinates as individuals is disappearing. Likert states the principle this way: "The greater the skill in using group methods of supervision, the greater are the productivity and job satisfaction."⁷ He goes on to say that "effective leadership is characterized by sincere concern for the employee as an individual and acceptance of him as a full-member of the team."⁸

7. *Industrial man derives his personal satisfactions and a sense of worth out of doing a good job and contributing his best efforts to worth-while activities.*⁹ Actually, he finds satisfaction in doing a hard job well. He wants to find basic work satisfaction in his job. The employee's satisfaction with his part in industry is important to the effectiveness of his company and to the continued support of the free enterprise system itself.

8. *The new concepts of industrial man require the development of communication skills.* In its course on "effective communication," the American Management Association puts its finger on the importance of making ideas clear on the job and in the give-and-take of everyday interpersonal relation-

ships. Since a manager's task is to get work done with and through people, exchanges of meaning become the basis for understanding, cooperation, work and teamwork. So important is the idea of communication that the American Management Association issues "Ten Commandments of Good Communication," printed on parchment for framing. General Electric considers "interpretation and communication to be the dual and indivisible responsibility of leadership."

On the other hand, the objective of good communication is to obtain a sincere and voluntary acceptance of the work assignments with emotional commitment. General Electric speaks of "creative integration."

Social Growth

9. *Industrial man is a human being capable of growth and self-development.* At General Electric it is often said that a business continues to exist as a dynamic entity only so long as it is able to find within itself the resources of "continuing imagination, increasing knowledge and developing skill." Thus, at General Electric each manager is responsible *first*, for his own self-development and *second*, for providing both opportunities and challenges to *all* the men whose work he manages.

10. *Industrial man is creative.* The much-lauded advertising firm of Batten, Barton, Durstine and Osborn has released Willard Pleuthner to serve as a coordinator within the agency to "unleash" creative thinking. Alex F. Osborn says that "only recently has it been generally realized that imagination can be the key to the solution of almost every kind of problem . . . By

⁶ *Ibid.*, p. 6.

⁷ *Ibid.*

⁸ *Ibid.*, p. 38.

⁹ Robert E. Schwab, "Motivation and Human Relations Principles," in *Motivation: The Core of Management*, p. 38.

becoming creative, we can provide better goods and services for each other—with the result of a higher standard of living."

Creativity Wanted

The revolutionary concept is that "creativity can be taught." The instructional method is a process by which groups of people organize to produce quantities of ideas on specific problems, by means of joint and oral ideation. The University of Buffalo has already held a "Creative Problem Solving Institute." In General Foods, Armstrong Cork, DuPont, U. S. Steel and America's biggest industries, programs in creative thinking, "brainstorming," or both are being developed.¹⁰ In one U. S. Steel plant, a course in creative thinking operates for 1,400 staff members. As fast as the men are graduated, they are formed into "brainstorming" teams to spread the gospel. Again, this current recognition of the creativity of the human being at many echelons of the industrial structure supports the other findings about the true nature of industrial man. Intense competition permits no obsolete ideas about the capabilities of the common man!

The emerging concepts of industrial man demand new skills, human insights and spiritual depth from leadership. The Lairds summarize the principle by saying that "the successful leader operates by mobilizing the mental and social forces within his followers and heading these forces toward some common goals. He uses methods which create a climate and interactions which make the fol-

lowers' goals clearer and more personal, more constructive for everybody concerned. And the followers sense that their leader is helping them make headway to reach these goals."¹¹

As researchers probe into the nature of industrial man, they are discovering a spiritual factor upon which the human structure of production rests. The identification of this factor makes a new definition of leadership in order. As a tentative formulation that definition may read:

Leadership is that spiritual and human skill which creates a climate of heartfelt concern, mutual enjoyment and personal growth. By discovering, challenging, releasing, developing and putting to work the varied competencies of people, leadership operates to define and to achieve group goals through the involvement and participation of people. By helping people to feel free and be responsible, leadership widens the base of initiative conducive to progressive growth and achievement. It encourages each person at the point of his own performance to think his best, speak his best, do his best and be his best. Leadership works to build a group culture which is responsive to positive change and which generates within itself the resources of continuing imagination, increasing knowledge and developing skills.

The end product of the new leadership is a quality characteristic of a healthy group—friendly, supportive, cooperative, dynamic and productive. High production and high morale issue as by-products from a teamwork pattern of the industrial group which places the worth of man, a respect for his dignity and a concern for his growth at the center of the industrial process. Such is the spiritual discovery of the "hardest-boiled" research.

¹⁰Briefly, "brainstorming" is the process of fishing ideas about one announced topic from members of a group, thus forcing each member to stimulate his imagination and offer his contribution. Ed.

¹¹Donald and Eleanor Laird, *The New Psychology for Leadership*. McGraw-Hill, New York, 1956, p. 65.

HUMAN RIGHTS AND THE TEACHER

JULIUS S. GASSNER

HUMAN RIGHTS can and should be taught throughout each of the social sciences. During the past four hundred years and in particular during the past century, the trend has been to separate the social sciences from theology and philosophy, especially from ethics. This trend and the excessive compartmentalization have helped to dehumanize the social sciences. Ethics has all but disappeared and its place has been taken by a sociology that operates with the spirit and method exemplified by the Kinsey reports. This tide of positivism and materialism must be reversed. Such a revolution can be wrought by teaching human rights as an integral part of the social sciences. Here a few aspects of this particular responsibility and function of the teacher will be discussed briefly.

Human rights, obviously, are those rights which proceed from human nature and which individuals possess by virtue of their nature as human beings. Since this nature has been given by God, the rights appertaining to it are also from God. Because they are God-given, they cannot be given by the state. Consequently, if the state, by using its superior physical power, deprives any person or group of persons of the enjoyment of their natural

rights, the state is acting immorally, and the responsible persons, including voters, public officials and all others who aid and abet them, are guilty of violating the moral order.

The American Revolution uncompromisingly rejected the old European constitutional axiom, the king can do no wrong. The founding fathers of our republic were very much aware that the sovereign, regardless of whether it is a monarch or the people, can do wrong and on many occasions has done wrong. The men who wrote the American constitution believed in Original Sin. The radical French Revolution, however, presented a sharp contrast. Based as it was upon a false philosophy and a denial of theology, the ideology of the French Revolution proclaimed the absolute infallibility of the general will and declared that the people can do no wrong. Unfortunately, many of our fellow Americans have followed the philosophical errors of the French Revolution, instead of the safe and sane principles upon which our constitution and jurisprudence were originally based.

Some people have been so completely swept off their feet by the flood tides of nationalism, statism and the absolutism of a popular majority that they still repeat, fervently but not very thought-

fully, the words of Stephen Decatur's famous toast: "Our country! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong." Catholics are better guided by the words of St. Thomas More. At his trial for treason in 1535, he told his judges that England, "being but one member and small part of the Church, might not make a law disagreeable with the general law of Christ's universal Catholic Church, no more than the city of London, being but one poor member in respect of the whole realm, might make an act of Parliament to bind the whole realm."

Successful teachers must have certain qualifications. One of the most important of these qualifications is the teacher's attitude. It may be more effective than words in putting across an idea or principle. The wrong attitude can frustrate a lesson. Regardless of the lesson formally taught by the teacher, the teacher's attitude will be transferred to the students. Therefore, a necessary part of teacher preparation is a self-examination. What is our attitude in the matter of human rights? Are we making an honest effort to see the image and likeness of God in each and every one of our fellow men? Do we possess a deep, steadfast, constant conviction, are we alive to the fact that all men are loved by Christ without regard to color, nationality or social standing and that we must imitate Christ in this as well as the other ways? Do we try to avoid using stereotypes in thinking of members of other races? Do we remember the fallacy contained in generalizations about persons of other groups? Do we avoid exaggerating the differences between persons of different races?

Charity to be Sought

Interracial charity is a virtue which should be a component of the teacher's attitude. Like all other virtues, it cannot be developed merely by wishing for it. Possession of a virtue is the result of hard work, conscious effort and unremitting practice. The saints had to strain themselves to achieve sanctity. If we are to be blessed with the virtue of interracial charity, we must pray for it and we must work for it. We must ask God to make us the instruments of Divine Love in this particular application of it. We must treat persons of other races with even more courtesy, respect and consideration than members of our own race. If this requires an effort, so much the better, because that is an indication of progress.

There are many ways of developing a more perfect attitude in this connection, but one of the best is to arrange to meet a few professional people of the colored race and become acquainted on a basis of cultural and intellectual equality. Tear down the invisible curtain prohibiting association and then watch the imagined differences fade away. The formation of a Catholic Interracial Council would be one means of bringing about such association. In-service professional and community workshops and various administrative committees could include both white and Negro teachers.

My own attitude underwent a noticeable change after a short course of reading, begun unconsciously as far as interracial relations are concerned, when I read the best-seller, *The Manner is Ordinary*. Despite his efforts, the author has failed to appear ordinary. He

is the extraordinary Jesuit, Father John LaFarge. His stimulating autobiography, with its account of Catholic interracial action, aroused a new interest in me. I went on to read another recent work of his, *No Postponement*. After that I took up his first and basic text, *The Negro and the Race Question*. Father LaFarge helped found the first Catholic Interracial Council. He is still the chaplain of that organization, which, among its various activities, publishes the monthly periodical, the *Interracial Review* (a bargain at \$1 per year).

Objective

This does not complete the list of readings which helped to convert me to Catholic interracial action, but together with the social encyclicals they have been the most efficacious in bringing me to the trail blazed by Father LaFarge. The goal which lies at the end of this trail has been described as total integration, a condition of society characterized by the complete absence of any type of discrimination based on race or color, where no person is placed under any kind of disadvantage merely because of certain natural, normal physiological characteristics. This is the objective of Catholic action in the interracial field and this, then, should be one of the objectives of the Catholic teacher. The Catholic teacher who sincerely and consciously seeks to promote this objective has not only the right attitude but has gone half way to reaching this goal.

Next, what can be done in a practical, effective way in the classroom? First of all, we must emphasize the proposition that all people are essentially the same. It is not enough for the stu-

dent to have memorized the statement that man is a creature made in the image and likeness of God. In a geography lesson involving people of other races, after the differences have been pointed out, the teacher can show that despite the difference, the people of other countries all have the same human nature. Fundamentally, they all live in the same way and are in the world for the same purpose. Because they have the same nature, they are occupied in satisfying the same needs which we experience. This can be made quite specific by using examples, such as the desire of all children for toys, the need of all girls and young women for adornments and embellishments, the appreciation of beauty found in all people, the almost universal practice of filial piety and respect for the elders. The cultural differences can be related to the essentially common human nature. When seen in this light, they will be respected. The cultural accomplishments of other nations should be evaluated with an eye open to the positive merits or the actual superiority of the particular product or custom. For example, the Japanese habit of eating seaweed might appear barbarous to some students until the teacher reminds them of our use of water cress or explains the valuable mineral content of the seaweed.

In teaching American colonial history, we come across a number of opportunities for pointing out the traditional Catholic conduct of interracial relations. The way in which the French and Spanish dealt with the Indians ought to be contrasted with the Indian policies of the English. The Catholic colonizers placed far greater emphasis

upon converting the Indians. The teacher should raise the question, why did the Catholic colonial authorities so support the missionary effort that by comparison the English missionary effort seems almost nonexistent? An answer to this question would include the facts, first, that the Catholics were far more keenly aware of the ability of the Indians to be brought within the one fold; secondly, the Catholics recognized the essential equality before God of Indians and Europeans; thirdly, the French and Spanish had some concept of the fact that one Indian soul is worth more than all of North America. This religious acceptance of the Indians by the French is one reason why the French got along well with the Indians.

Intermarriage

One of the other main reasons for friendly relations between the French and Indians is brought out by a statement reported to have been made by Samuel Champlain in the course of a speech to a group of Indians. He said, "Our young men will marry your daughters and henceforth we will be but one people." Champlain was not far from the truth. The French Canadians, it turned out, intermarried freely with the Indian women. So did the French in the central part of what is now the United States. They did so with the full blessing of the Church. That they did proves again their acceptance of the Indians as equals.

The situation was fundamentally the same in the Spanish colonies. Early in the sixteenth century, the King of Spain ordered Spanish colonists living with Indian women either to marry them or to leave them. I cannot imagine King Henry VIII of England issuing an

order of that kind. Just as the English showed little interest in the souls of the Indians, they showed less inclination to marry Indian women, and the reason is not only that the English brought their own women with them. *Indian children of English colonists simply were not acknowledged.* This Puritanical and inhuman attitude has endured to the present day, but we should not confuse it with the Catholic position. History can be taught in such a way as unwittingly to indoctrinate the student with Calvinism, or it can consciously inculcate the Catholic doctrine on human nature and interracial relations. The way it is done depends a little upon the textbook, but a great deal upon the teacher.

The Declaration of Independence and the Bill of Rights provide another excellent opportunity for increasing the students' appreciation of Catholic social principles. The Catholic doctrinal basis of these constitutional rights should be explained. It should be made especially clear that certain of these rights are not only constitutional but also natural. The meaning of natural rights should be explained. This should include an exposition of why natural rights are anterior to the positive, man-made laws of the state. The possibility of organizing some type of practical demonstration might be considered. Perhaps if students are subjected to a strong dose of arbitrary treatment, in the way of an experiment, of course, they may more easily grasp the meaning of the rule that "no person shall be deprived of life, liberty or property without due process of law." But most of all, I wish to emphasize that students should understand that rights, such as those of the

free exercise of religion, of freedom of speech and assembly, the right to a living wage, are derived not from the will of the people nor from the will of the law-makers in the capitol, but from God. The students should see clearly that the cornerstone of our American constitutional system embodies principles of Catholic philosophy and theology.

Perverted Americanism

Americanism is another topic which can be handled so as to instill an attitude purely Catholic and untainted by secularism and narrow sectarianism. We Catholics know better than most others how un-American the Know-Nothing movement was. We remember that this nativism had not yet altogether disappeared as recently as 1928, when Alfred E. Smith campaigned for the office of president of the United States. Even today we are being reminded that a Catholic cannot be elected governor in some states. This attitude typifies a perverted kind of Americanism, and we should have no difficulty detecting in it a lack of charity which differentiates it from Americanism in harmony with the spirit of Catholicism. Catholics have the key to Americanism; they should use it to the fullest extent. As far as possible, we should strive to make Americanism fit Catholicism, but we may never distort Catholicism to make it fit what some people, including a number of Catholics, choose to call Americanism.

To become more specific now, if Catholic school graduates have the same attitude toward any minority as certain groups have toward Catholics, then the Catholic schools are not doing as nearly perfect a job as they should. The

minority group to which we have probably given the least credit for their Americanism is the colored. The Irish have outlived the Know-Nothing movement, the second- and third-generation Japanese-Americans proved themselves to every one's satisfaction during World War II and there seems to be less anti-Semitism in the country than ever before. Nevertheless, American colored people are still thought of first as Africans or the descendants of Africans, despite the many generations separating them from Africa. They are referred to almost as a different nation, and yet no other segment of the American population is more completely cut off from their ancestral home and culture. As Father LaFarge has pointed out, "The American Negro knows no country but the United States. His entire past . . . is inexorably bound up with our country's history in peace and in war, and there is no conflict of our nation from the Revolution of 1776 to Korea in which Negroes have not shed their blood for our freedom. Like the Indians, the Negro is in a peculiar and special sense that much-talked-about being, the one hundred per cent American."¹

Next, I wish to make a few suggestions on the use of current events. Because of its flexibility, this subject lends itself especially well to the teaching of Catholic social philosophy. By flexibility, I mean the exceptional latitude which the teacher enjoys in the selection of material and in the analysis of it. In all other subjects, the teacher is limited by the syllabus. In the case of current events, the teacher can control and direct the choice of the events

¹ John LaFarge, S.J., "Christianity and the Negro," *Jubilee*, September, 1955, pp. 50-57.

to be discussed. If properly selected, current events can be the vehicle of Catholic social principles.

The problem of selection is not difficult. In the first place, the Catholic press does much of this work for us.

Secondly, there is no scarcity of news events which have a bearing upon Catholic social philosophy and moral theology. Behind almost any news report, if you look carefully, you will find some link with Catholic thought. Take an event as unpromising as the last mission of Japanese Foreign Minister Shigemitsu to the United States. One of the reasons for his visit was to increase trade with the United States, mainly by expanding Japanese exports to this country. At first glance, our tariff laws seem to be beyond the scope of Catholic doctrine. But let us reduce this situation to its essentials. We see two neighbors, one so wealthy he cannot use all of his goods and natural resources while the other is impoverished beyond the imagination of the rich man. We Catholics are fully aware that the rich man is under an obligation to share his goods and even to make some sacrifice, if necessary, in order to help his neighbor to live decently and to overcome temptations unknown to the wealthy neighbor. And if the rich man will not share the bounty of the Lord with his less fortunate brothers, then he will share the wrath of the Lord because he provides and intensifies many of the temptations which often accompany dire poverty.

Other examples are without number. To mention only a few, the continued detention and the torture of prisoners of war by communist countries lead to the questions, what is the communist concept of human nature? why should

prisoners of war be released as soon as possible after the cessation of hostilities?

Reports of juvenile delinquency should lead not so much to a discussion of playgrounds and youth centers, but first to the various moral and material conditions necessary for wholesome family life and for keeping the family together.

When the United Nations disarmament plans and truce agreements hit the front page, students should learn that these international institutions and activities exist not merely for our material comfort, not merely to avoid the tremendous cost of war, but primarily because it is the law of God that we love and respect our fellow man, even when he lives on the opposite side of the



earth, because moral principles govern the conduct of nations as well as of individuals, and because of the unity and interdependence of the human race—a social principle reflected by the doctrine of the Mystical Body.

The main problem in teaching human rights through current events is the same basic problem encountered throughout the social sciences. I have referred to this problem earlier. It is the preparation and attitude of teachers. The teacher must develop the habit of approaching all of the subject matter from the Catholic position. We all desire to form the habit of restoring all things in Christ. This habit is hindered

by the use of textbooks which reflect a secular or non-Catholic orientation. Teachers using such textbooks must make a special effort to present the Catholic position, by adding when there have been misleading omissions, by providing the correct perspective in case of distortion or exaggeration and by correcting plain, simple misstatements of fact.

Application Needed

I know of no other way by which a strong Catholic position can be developed than by following the ancient rule: pray and work. We must steep ourselves in Catholic literature: the Scriptures, the encyclicals, outstanding Catholic books and periodicals. The last are especially valuable in giving us the application of perennial principles to the

ever-changing problems of our own day. It is one thing to know the basic principles but quite another to know how to apply them in the concrete here and now. Every Catholic knows the great commandment, "Thou shalt love thy neighbor as thyself."

Too many Catholics appear uncertain who their neighbor is and exactly how they should practice charity toward particular neighbors situated in many different sets of circumstances. I think the special function of the Catholic press is to help us in this problem of the contemporary application of the eternal truths. Since the solution of this problem is also one of the chief objectives of the social sciences, I suggest that the best single aid to the Catholic social science teacher is the Catholic press.

Responsibility Re-assigned

... It would be foolish to assume that all of the nation will be desegregated tomorrow, or even within the next few years: the unevenness of development will reflect countless local factors. The Plessy doctrine of separate-but-equal maintained state-wide segregation, forbidding any local desegregation. Paradoxically, it is as a result of national action that the problem is now, for the first time, in the hands of local communities. Among their resources will be the U.S. Constitution and certain national institutions. But the commencement of desegregation in a community—and its successful conclusion—will be principally the work of its own citizens.

From *Citizen's Guide to De-Segregation* by Herbert Hill and Jack Greenberg (Beacon Press, 1955)

Notes on

a Journey in the South *

JOSEPH B. GREMILLION

1

THERE DOES EXIST a South—a South, U. S. A., that is.

This one region of our nation has a type of existence unique to itself, a style of living, an atmosphere and a history which set it off from the rest of the nation. Much of our national development cannot be understood except in terms of this region's relation with the whole—Jefferson's relation with Hamilton and the Adamses, cotton and New England tariffs, raw-boned Old Hickory and the "effete city slickers," slave holders and the abolitionists, Calhoun and Webster and, of course, the fratricidal War Between the States. Tussles have cropped up between other provincial entities: Mid-West farmers and Eastern railroad barons, Texas ranchers and New York bankers, public land and water vs. private fences and mines and company-owned utilities, between isolationist Mid-America and interventionist Atlantic (and now Pa-

cific) sea-borders. But all these inter-regional tensions fade and pass away compared to the enduring dialectic between North and South.

2

Because the South does exist, the Catholic Committee of the South exists. A living organism adapts itself to some degree to the environment within which it lives, or changes the environment. So with the Church, Christ's Living Body.

The C.C.S. functions by and large in those southeastern states which formed the Confederacy. Anchor your geometric compass at Louisville, protrude the outer leg six hundred miles to the east, and swing down through the Carolinas, north Florida, the Gulf South, to a southwesterly reach near Dallas, Texas: that arc delimits the American South, some dozen states of thirty million people, of whom some one and a half million are Catholic.

That at most 5 per cent of the region's people are members of the

* This is an excerpt from a forthcoming book by Father Gremillion, *The Journal of a Southern Pastor*, to be issued by Fides early next year.—Ed.

Church, as compared to four times that density in other parts of the nation, immediately points out a southern particularity to which the Church in the South faces up with its Extension-built missions and trailer chapels and street preaching. But to muddy up this demographic sketch, half of the South's Catholics reside in one enclave of one state, Louisiana. Some three-quarter million Catholics live within a hundred or so miles of New Orleans. This concentration reduces the Church's representation to some 3 per cent in the region's remaining half-million square miles, the proportion falling to half of one per cent in some states like the Carolinas, which boast fewer Catholics than pre-Red China.



But statistics, figures and number scrabble will never describe the South. Emotional charges and cultural undertones and livid history flesh out this demographic skeleton and make of the region a heaving, pulsating personality. Cornpone and sowbelly, spirituals and jazz, cotton and tobacco, textiles and lumber, progress and reaction, statesmanship and demagoguery, Moses and Darwin, sharecropping and labor unions, plantation landlordism and hill-country yeomenry—all contribute to the temperamental tantrum and stoic nobility of the South.

In 1939 southern bishops, clergy and

laity attended a meeting called by the Social Action Department of N.C.W.C. at Cleveland, Ohio. There the idea of C.C.S. was conceived. President Roosevelt had recently described the South as the nation's "economic problem number one." The Social Action Department is charged with bettering racial and labor-management relations. The South had its pressing problems in these fields. There, too, the Church's educational system was weakest and its life among the prolific rural families almost nil. Under the sponsorship of southern bishops the Catholic Committee of the South came into being in Atlanta in 1940, dedicated to the difficult task of interpreting and applying Christian principles to the institutions of southern society. In the 13 years since, Archbishop Rummel has given the C.C.S. the support of his moral authority and vast prestige as metropolitan of the area. Priests like Father Vincent O'Connell, S.M., of New Orleans' major seminary, lay leaders like Paul Williams of Richmond and Morton Elder of Birmingham, have kept the vigorous infant alive and kicking. And many have kicked back, trying to crush what is to them an *enfant terrible*.

Two weeks ago some thirty of us spent five days at Belmont Abbey in the Piedmont area of North Carolina. The C.C.S. called together a number of friends to talk things over. In the hospitable *ora et labora* atmosphere of the Benedictine monastery, we asked ourselves, "where are we going?" Bishop John J. Russell of Charleston presided as episcopal moderator; Father Lou Flaherty of Richmond and Father Maurice Shean, Oratorian Superior from Rock Hill, S. C., organized and ramrodded the policy meet. Top men

pitched in, like Dr. George Mitchell, Director of the Southern Regional Council, Atlanta; Father John Thomas, the Jesuit family sociologist of the Institute of Social Order; Martin Work of the National Council of Catholic Men, Washington.

If ever a few dared to undertake much among many, the C.C.S. qualifies among those few. The Committee offers a prime example of the apostolate to social institutions, the apostolate for which Pius XI pleaded, a bearing of Christ not merely to individual souls but to the organs of the social body which compose human life: the family, economy, education, body politic and that complex web of customs and mores which become the ethos of a people. The C.C.S. is not properly an action group. It has no canonical status or jurisdictional authority within the Church. Its adherents are volunteers. Like much of the South itself, it represents a state of mind, a social view, a direction of the will—fostered by the social encyclicals and striving to impregnate the popes' eternal truths into the temporal realities which are the South.

I cannot measure the impact of the Catholic Committee of the South upon our secular institutions like the press and other mass media, our university and public school system, our newborn unions and awakening management. Public statements and small groups C.C.S.-inspired have voiced Christian ideals in the segregation issue when few others dared risk this John-the-Baptist role. Because of this the New Orleans Commission on Human Rights lives in constant peril of a John-the-Baptist fate. However difficult to evaluate its effectiveness upon the general public

and our non-Catholic neighbors, the C.C.S. has borne witness to Christ—and some fraction of the darkness grasps His Presence.

C.C.S. effectiveness within the Church herself stands out more clearly. These effects might be handily termed the three "c's": communication, consciousness and conscience.

In Touch

First, because of C.C.S. the Church in the South has been in *communication*. To a degree much greater than would have otherwise resulted, clergy and lay leaders forge a chain of hands stretching from Richmond to Raleigh and Gastonia country, through Savannah, Atlanta, Birmingham and Mobile, via Biloxi to New Orleans, Lafayette and Arkansas. Despite our geographic spread we are in touch with the larger Body. And happily in recent years Archbishop O'Boyle of Washington and Bishop Mulloy of Covington have extended our sense of oneness northward to the Mason-Dixon line.

Second, this regional oneness has begotten regional *consciousness*, an awareness of and for the Church striving here: not a perverted provinciality, but a sense of solidarity, of caring about the Church as a whole, for building up the Body of Christ under the surroundings particular to the South. In April we gathered in convention at Richmond. Laymen and priests from our three Louisiana dioceses spent three days with clergy and laity from the missionary, sparsely Catholic Bible-belt. We talked and prayed, argued, ate, laughed and worried together. The five or six student leaders representing the Newman Center of Southwestern Louisiana Institute now orientate their thinking

and apostolic zeal toward helping the Glenmary and the other missionaries in the foothills of the Smokies. We all now more clearly see that Catholic Louisiana must set an example of interracial justice and charity which can set the compass for the whole South. Father Smith, roaming the four counties of Allegheny hills forming his forty-family-parish, feels less alone as he peruses the monthly newsletter C.C.S. circulates to continue this south-wide community sense. We each have someone else to mention occasionally in the memento for the living.

And then the C.C.S. does much to form the *conscience* of the southern Church. The conscience makes practical judgments of right and wrong. Are we not at times creatures of our environment rather than its creators? Do we not at times sway with the wind? The C.C.S. strengthens our corporate conscience and often has been its voice. And, too, the Committee has balanced the South's individualism with the integral truth of the sociality of man; a social justice and social charity can be conceived and brought forth only by a *social* conscience, seeing mankind in all his manifold interrelatedness. Whose but the conscience of Christ in me can lead to the love of Christ in brown-skinned you?

Yes, there does exist a South, and in consequence a manifestation of the Living Christ particular to this region of the U. S. A.

3

From the policy meet at Belmont Abbey, the Fathers Bordelon and I headed our Chevrolet west over the Great Smokies, then northward through Kentucky's hills and bluegrass, across

the Ohio by ferry just up from Cincinnati, to nearby Grailville. There we spent last week, the last week of August, conducting a four-day institute on "The Mission of the Church Today."

If the South to which it has come tends toward narrow provinciality, the Grail tends to embrace the whole world: extensively, the world of geographic continents; intensively, the world of woman. All its diverse creations and human concerns. The very breadth and depth of vision of the Grail movement makes these lay apostles difficult for some to understand. Twenty-five years ago five women graduates of the University of Nijmegen launched the movement. Their bishop in Haarlem (Holland) wanted the new concept of the lay apostolate developed in his own diocese. Thence it has spread to the five continents.

Dr. Lydwine van Kersbergen brought the Grail idea to the U. S. in 1940 at the invitation of Cardinal Mundelein. She was one of the original five founders, all deeply indebted for their formation to Father James van Ginneken, a great Jesuit of Nijmegen University, who in the 1920's pioneered the possibilities of lay participation in the apostolate. Ten years ago Dr. van Kersbergen established the Grail home base on the present farm site near Loveland, Ohio, under the patronage of Archbishop McNicholas of Cincinnati. By now some fifty American young women have dedicated themselves for life to the nuclear group, and hundreds of others have taken up their tasks in the world prepared by Grail formation in some dozen or more areas ranging from Brooklyn and Detroit to Lafayette, Louisiana, and in missions overseas.

The Grail *mystique* is a pervading sense of motherhood. For them the true role of modern woman cannot be really grasped and thoroughly lived—and consequently woman cannot find happiness—unless she rediscovers the deep meaning of motherhood. Now there is physical motherhood, and that of the spirit. Consequently, the Grail begets a fertile tension between the great ideal of marriage in Christ and the greater ideal of virginity in Christ. The feminine role of creative begetting and nourishing, accepting and giving of self in love underlies either vocation. The young women must not passively fall into the ruts of modern feminism, which masculinizes woman, remaking her into man's shadow. Man is the aggressor, the conqueror, the specialist. Woman is the universalist; motherhood is an outpouring, the giving of self: in marriage to beget new children in Christ; in virginity to beget God in all His children and all creation. Either role is dear to the Church.

More than any other group I have encountered in the United States, the Grail seeks to Christianize our culture: the lively arts and folk customs like song, dance, drama and at the family hearth; the plastic arts and folk crafts like painting, ceramics and sculpture, dress and decor. The Grail community immerse themselves deeply into the world of sign and symbol, those uniquely human elements from which art comes forth. And these signs and symbols must consciously correspond to the realities they represent, the deepest realities like soil and clay, water, food and fiber, sky and fire, animals and, in short, all creation at that level closest to God, before mechanistic man unthinkingly corrupts these raw materials through

which God channels life to us. Like new Eves the Grail workers seek the sources of life in that which is freshest from the hand of God. For this reason the surprised visitor may see at Grailville a spinning wheel or a loom, an overall sense of the primitive, of living close to man's natural origins. The ontology of dress and decoration for the human body can best be divined by knowing the feel and substance, touch and stress of raw cotton and wool lovingly transformed into thread and yarn, warp and woof; patiently dyed and woven into bright bands of homespun, sewn into clothing to enshrine the human body which is the temple of the Holy Spirit.



Obviously then, the Grail is developing a philosophy and theology of work, work as love made visible, love human and divine. And because they return to fundamentals, and because their efforts are still incomplete, and because they have not answered all the problems raised by assembly lines and Rosie the Riveter, some tend to brush off the Grail as retrogressive escapist. Their formation does begin in a withdrawn atmosphere, but they do not remain always in the desert across the Jordan. We encounter Grail workers in the "downtown" world of Detroit and Brooklyn, on the campuses of Columbia University and Southwest Louisiana College, in suburban and slum homes of New Mexico and Cincinnati and, of course, in missionary clinics and schools

in Africa and Brazil, at the frontiers of Christendom.

This womanly conversation with God's basic creatures, this communication with the primitive, with the rhythm of life at its natural founts, is really a courtship with God—speaking and listening to Him through His creation. Besides ministering to an atmosphere for cultural growth, this sense of the sacramentality of nature provides the ideal exterior setting and interior disposition for living the liturgy. The morning Sacrifice opens the day and suffuses the daily round of work and worship and recreation through the recurrence of the missal's proper in antiphon and refrain. The seasonal re-living of Our Lord's life through the liturgical year prompts the pulse of joy and sorrow in the Grail family and community. Is Grailville a school? Yes, a school for apostolic formation, affiliated with Catholic University, Washington, as "a community college." Yes, but then as Father Marvin puts it: "To communicate a truth the Grail not only teaches that truth, they then sing and dance it, write and dramatize it, paint and choral it, symbolize it and pray it, taste and eat it."

These passing reflections offer no exhaustive analysis of the Grail movement. It is another outflowing of the Church today evoked by papal emphasis on the apostolate of the *laity* to the *institutions of society*. Among the institutions affected are our own parish and community life. The para-liturgical Thanksgiving and Presentation ceremonies, the Sunday dialogue Mass, the Advent wreaths and baptismal robes—all these Grail influences we deeply prize, but most prized of all is a world

vision due in great part to the remarkable Dr. van Kersbergen and her cohorts.

Back in 1920 Father van Ginneken, their priest-inspirer, wrote these prophetic words: "Would it not be possible for the missions to draw lay people from Europe and America? Or bolder still, could not groups of lay people be sent into mission countries for which they are specifically trained?"

"I see in our own time an apostolic laity going forward *en masse* to the mission fields It will be characteristic of the 20th century that Catholic missionary bishops from all over the world will invite lay people to mission countries, and in this way the harvest will be reaped in great abundance."

Possibly the outstanding work of the Grail will be their help in awakening the Church in America to the potential of lay missionaries to our two billion human brothers who know not Christ.

4

Driving homeward we stop a few hours at Gethsemani, the Trappist Monastery. Here is the place that Merton uncovered to the world. How many of us go to see the spot where he speaks forth rather than the place of silent thunder—in Bishop Sheen's phrase. I wonder if this adulation of Merton rankles what little of the old Adam still lingers in his confreres.

Gethsemani's full up, about to spawn another new foundation. How can this contemplative outburst be happening in activist America? How good of God, because we *peregrini gasolini* too engrossed in re-incarnating Christ in the temporal deeply need the prayer and sacrifice of these contemplative counterparts in Our Lord's Whole Body!

Ecumenical Social Thought

KENNETH E. BOULDING

AS THE CIRCUMSTANCES of this essay-review are unusual, they should be explained at the outset. The reviewer, an active member of the Society of Friends (Quakers), is reviewing in a Catholic journal a book written by a Jesuit priest about the Protestant Ecumenical Movement.¹ The curious and significant thing is that probably because the focus of the work is social thought, the review might not be very different were a Catholic reviewing a work by a Protestant about Catholic social thought as thorough, as objective and as agreeably written as this one—which so far to my knowledge they have not!

The work opens with a brilliant short history of the World Council of Churches, tracing its threefold origin—in the Missionary Movement, in the Christian Student Movement and in the Social Gospel, all of which came together in what was known as the "Life and Work" movement in world conferences at Stockholm in 1925 and Oxford in 1937 and the "Faith and Order" movement with its conferences at Lausanne (1927) and Edinburgh (1937).

After many delays due to the war, these two movements finally came together in the formation of the World Council at Amsterdam in 1948, which set up a Central Committee which meets roughly once a year and an Assembly which meets about every six years, the second (and latest) being at Evanston in 1954.

The constituency of the World Council is not given in detail: it consists, however, of most of the larger Protestant Churches of the world—Lutheran, Calvinist, Episcopal, Methodist and so on, together with some of the Orthodox and the older non-Roman communions. It does not include the Roman Catholic Church on the one hand and a fringe of fundamentalist and apocalyptic sects on the other. It excludes Churches such as the Unitarians and Universalists by its only "credal" formula, which defines it as "a fellowship of churches which accept our Lord Jesus Christ as God and Savior."

The second chapter is an equally brilliant discussion of the nature and authority of the World Council. The Council is not a super-church: it is not even in a political sense a federation. It has no authority over its member churches, and can impose no sanctions on them. The key to its nature is the

¹ THE SOCIAL THOUGHT OF THE WORLD COUNCIL OF CHURCHES.—By Edward Duff, S.J. Association Press, New York, 1956, 358 pp. \$7.50.

word "Fellowship": the key to its function is the phrase "ecumenical discourse." The World Council, in other words, is an arrangement for enabling members of different Churches to talk to one another. This is not such a modest ambition as it might seem. It is not easy for people of greatly differing background and experience to communicate. In the World Council Quakers must talk to Orthodox, State Churches to Free Churches, Liberal Churches to "Biblical" Churches. Furthermore, there is always (at least in this reviewer's theology) the dangerous possibility when people talk to each other in sincerity and love that the voice of God might be heard through the human noise!

Core

The core of the work is to be found in the third and fourth chapters, on the social philosophy and the social policy of the World Council of Churches. There is a deep difference within the Protestant Ecumenical Movement between what in Ecumenical circles is sometimes called the "catholic" and the "protestant" social philosophy, but which the author, with an entirely commendable scruple over the careless use of these words, prefers, following Dr. J. H. Oldham, to call the "ethic of ends" and the "ethic of inspiration." The ethic of ends "is based on an idea of the proper ordering of society and its parts whose overall purposes and particular functions are discoverable by a rational examination of their nature and operation," whereas the "ethic of inspiration insists that the fundamental and characteristic Christian moral attitude is not obedience to fixed norms or

to a moral code but a living response to a living person, a fellowship with God who is sovereignly free and whose Will is sought for a present personal decision." (p. 94)

These two attitudes lead in turn to two contrasting—though not essentially contradictory—sources of ethical criteria: first to "natural law" and the second to biblical interpretations of a highly personal kind. Both these in a sense lead into eschatology—the first because no "rational" ethic is possible without an interpretation of history, and the second because the interpretation of the Bible, and especially of the New Testament ethic, depends very much on whether this is regarded as an "interim ethic" or whether it is regarded as a guide for living rather permanently in this world. In a sense the renewal of interest in eschatology, even in "liberal" Protestantism, is one of the most striking fruits of ecumenical discourse, as was clearly revealed at Evanston, where the whole conference centered on the problem of the "Christian Hope"—that is, the Christian vision of the future. There is a deep division within Protestantism between the "liberal view" which sees the Christian hope expressed mainly in a gradual improvement in man's lot on earth to the point where something which might be called the "Kingdom of God" is established on earth, and the "eschatological" view, which looks towards a catastrophic Second Coming and a supernatural end to history and time. It is a real achievement of the Ecumenical Movement that it has at least encouraged clearer statements of these positions and has promoted a real "discourse" among the holders of these very divergent views.

In spite of these deep differences, however, the author detects one basic agreement in social philosophy. "Behind the divergencies of social philosophies in the World Council constituency there is a common and insistent emphasis: human society is responsible to rules it has not made, it moves towards goals given to it from without, and is judged by norms it cannot change." (p. 158)

With the wide divergencies of social philosophy within the World Council, it would be surprising if we did not find equally wide divergencies in attitudes towards social policies, and these are explored in Chapter IV. There are two lines of division. In regard to the organization of economic life there is a spectrum of opinion with socialism at one end and capitalism at the other. In regard to the international order there is another spectrum with pacifism at one end and acceptance of war at the other. The World Council constituency ranges widely over these fields. Here again, however, there is a certain core of unity in the idea of a "responsible society." By coining this phrase, vague and lacking in content as it is, the World Council has made a real contribution to the integration of the many diverse streams of social thought within, and even outside, its constituency. The phrase symbolizes an honest attempt at synthesis — t h a t dialectical process which good discourse should produce, for the very attempt to put content into it in a sense forces the modification of extreme positions.

This dialectical process is seen clearly as we contrast the pronouncements at Amsterdam in 1948 with those of Evanston in 1954; the deep differences are still there, but somehow one gets a feeling that the differences are less—

that at Evanston the "socialists," for instance, had come to a deeper appreciation of the virtues of the market as a means of organizing certain aspects of social life, just as at Amsterdam the "capitalists" had come to recognize the inadequacies of an unregulated market economy and the need for social regulation and restraints on its operation. From the point of view of the economist, of course, these are "lay" discussions and, as the author points out, there is a certain lack of expertise in them. Nevertheless, they are serious and well-informed lay discussions and are by no means unfruitful.

Peace and War

In what is perhaps the even more controversial field of attitudes towards peace and war, the World Council has also performed the function of developing clear statements of opposing positions, with perhaps as a result a deeper mutual understanding and appreciation of these positions among all concerned, even to the point of some modification of extreme positions. The Amsterdam conference distinguished three views on war: 1. that modern war cannot be just, but that a Christian may find it necessary to engage in it, nevertheless; 2. that as military action is the ultimate sanction of law a Christian has a duty to use force where necessary; and 3., the pacifist view, that the Christian witness to the will of God requires refusal of military service of all kinds. The emphasis at Evanston shifted somewhat from the question of the duty of the individual Christian to the problem of the growth of the world community and the positive steps which can be taken towards the prevention of war.

It is impossible, even in a fairly extended review, to do justice to the rich content of this work. One can only mention in passing extremely interesting discussions of positions taken by the World Council on such matters as church-related political parties (towards which it is somewhat cool), race relations (where in spite of South Africa, the Council speaks with more unity than in any other sphere of social policy) and the general relations of Church and State. The discussion of the delicate problem as to whether the World Council has been a little too "soft"—or too hard!—towards communism is also handled with great tact and insight.

I find it hard to appraise this work without seeming too fulsome. The author has performed a valuable service, which greatly needed to be done. Those who have been close to the Ecumenical Movement will see themselves reflected in the mind of an objective, acute and sympathetic outside observer and will see themselves more clearly perhaps than they could possibly have done from their own viewpoint. Those who have been outside the movement will gain an understanding of its inner life and work almost as if they had been participants. The whole book is permeated by an extraordinary quality of empathy; it is not that the author *agrees* with the people he is discussing, for there is nothing to suggest that he is not a good Catholic—but he *feels with* them, and has an unusual capacity of perceiving the inner life of the movement. At the same time the work is soundly documented and of impeccable scholarship.

Only at one point did I feel that the author had missed something. There are two strains within Protestantism, one

of which stems from the Lutheran and Calvinist movements of the 16th century and the other—sometimes called the "Second Reformation"—which descends from the Anabaptists and Mennonites, through the Quakers to the Methodists and Evangelicals. Much of the tension and divergence of view within the World Council may be interpreted as a tension between these two traditions—the first being more "conformed to the world," the second being more "nonconformist."

The distinction already noted between the "ethic of ends" and the "ethic of inspiration" goes back to some extent to these two streams; the difference in



point of view between the European and the American Churches also has important historical roots in the fact that there were two Reformations, not one. On the whole, in spite of important Lutheran and Episcopal elements, American Protestantism is "nonconformist" in tone: it is "Methodist" rather than "Lutheran," whereas the Protestantism of continental Europe is "Lutheran" rather than "Methodist." It is true, of course, that the "Neo-orthodox" movement in both European and American Protestantism as represented by, for instance, such figures as Karl Barth in Europe and Reinhold Niebuhr in America represents a return to a

more "Lutheran" type of Protestantism, and that in a sense this element has become dominant in the World Council, as it has been growing in importance in the life of the constituent Churches. Nevertheless, the "Methodist" element remains as a strong undercurrent, and the idea of the World Council as a meeting place or arena in which these two Reformations meet to learn from each other and discuss their differences and similarities is a useful interpretative principle.

Another interesting by-product of the World Council activity not discussed here is the use of World Council pronouncements in giving status to minority movements within the Church. One offshoot of the Amsterdam pronouncements on war and peace, for instance, is that the pacifist position has become recognized within the World Council constituency in a way that it had not been previously and, taking its stand on the famous "Third Position" of the Amsterdam pronouncement, a "Church Peace Mission" has been organized in the United States.

One question which I would like to have seen discussed, but which the author was probably wise to exclude from the scope of the work, is the relation of the Roman Catholic Church to the Ecumenical Movement. I would like to see a companion volume on this subject, especially as Protestants generally are quite ignorant of the nature of the discussions which must have gone on within the Roman communion on this subject.²

If I may step outside my role as a

² The recent work of George H. Tavard, A.A., *The Catholic Approach to Protestantism*, treats this subject (Harper, New York, 1956).—ED.

reviewer for a moment and offer a few reflections of my own which this work has stimulated, I would like to express a hope that this work may stimulate some thought, both inside and outside the Catholic Church, on this question. I am personally inclined to believe that the Roman Catholic Church was wise to abstain from participation in these initial developments of the Ecumenical Movement: the divergencies even within non-Roman Christianity are so great that the attempt at ecumenical discussion might well have foundered if an attempt had been made to add still another tradition and point of view of such great importance to the discussion.



Now, however, the Ecumenical Movement is a going concern; it has been able to define its role in terms of fellowship and discourse in a way that permits the cooperation in this limited task of Churches of very diverse origins and claims. The fact that the World Council includes many of the Orthodox communions is particularly significant, for here we see that fellowship is possible, at least at some level, between Churches which *claim* universality and apostolic succession and those which do not. It is true that the position of the Orthodox Churches in the World Council is somewhat delicate, and perhaps

peripheral. Nevertheless, their presence means that the World Council is *not* merely a "Protestant" body—that is, an association of post-Reformation Churches; it means, I would hope, that ecumenical fellowship and discourse which includes the Roman communion is a possibility. In a sense, in such organizations as the National Council of Christians and Jews, such fellowship exists on a small scale. It might be well to think in terms of building up the fellowship in such "specialized agencies" rather than in a grand overall "United Nations" of a World Council. It is a striking fact, for instance, that the social thought of the Catholic Church and of the World Council and its constituents are in many respects parallel—

numerous analogies can be found not only in content but even in the development of the thought, say, of the great papal encyclicals on this subject and of the "Social Gospel" movement in Protestantism. Might it not be hoped that interchange between these two largely parallel—but not intersecting—universes of discourse would be of mutual benefit—that by contact we might learn one from another and learn to understand and to love one another more?

However this may be, the work under review is most certainly an important contribution to that mutual understanding which must precede the growth of love and unity, and it deserves to be widely read.

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TRENDS

Repercussions of Racist Law

A law forced through the Louisiana legislature last July to ban interracial sports, contests and any interracial gathering in the state is having serious repercussions on business.

Sponsors of the annual tourist-attracting Sugar Bowl tournaments staged at the end of the year, the New Orleans Mid-Winter Sports Association, report that this law has virtually wrecked their plans. Advertising sales on a national scale by the Sugar Bowl have been hard to get. The association has not been able to negotiate for radio and TV sponsors.

When this bill was up for signature by the governor, the association protested publicly that great damage would come to it. It claimed also that business in general would suffer. Governor Earl Long signed the bill nevertheless.

A special private survey revealed that many persons in South Louisiana thought the new legislation "ridiculous," "asinine" and "probably very harmful."

The widespread hope found in the survey that the law would soon be repealed was confirmed by reports that a movement was started in the state for repeal of the law. But when a special session of the legislature was called, an attempt to modify the law in time for the Sugar Bowl tournaments this year failed.

Following the passage of the law, Notre Dame, St. Louis and Dayton Universities dropped out of the tournaments, leaving Loyola of New Orleans and Kentucky on the schedule.

Another law enacted at the same time requires that each applicant to a state college be approved by the principal of his high school and by the school board superintendent. When this approval is given to a Negro applicant, the principal and superintendent are automatically subjected by still another new law to possible loss of position, demotion, fine and imprisonment,

as such approval is considered a promotion of racial mixing—if the applicant wishes to attend an "all-white" college.

One educator has raised the question of the strict legality of *any* approval, since the student is thereby encouraged to attend any college in Louisiana—which already may include Negro students: so approval of a white student could be termed a violation of the law.

The sports law was expected by the governor to end up in the courts. Most probably the other laws will be brought up sooner, by Negro parents and students as the chief sufferers.

Germany Bans Reds

In a long-awaited verdict, the Federal Constitutional Court at Karlsruhe declared the Moscow-supported Communist Party in West Germany unconstitutional. The verdict also forbade the continuation of the party's work by any existing organization or the creation of any group designed to replace the banned party. All party assets are also forfeited and will be used for public benefit.

Thus the Federal Republic joins the 30 countries which have imposed a ban on the communists. When the ban was pronounced in mid-August, 38 years after the foundation of the German Communist Party, the number of card-carrying communists in the Federal Republic was set at some 70,000. Their leader had previously fled to the Soviet zone after the issuance of a warrant of arrest. Communist records had also been transported out of the Republic.

Communist publications were affected following the pronouncement of the verdict. Three monthly publications, four weekly newspapers with a circulation of 100,000 and 13 dailies with a circulation of 48,000 were seized in large-scale police action. The ban was based strictly on legal aspects, with no reference to aca-

demic questions on Marxism and Leninism. It followed the proscription in Article XXI, paragraph 2 of the Basic Law, which reads: "Parties which by reason of their aims or the behavior of their adherents, seek to impair or destroy the free democratic basic order or to endanger the existence of the Federal Republic of Germany are unconstitutional."

Several factors have been offered as probable reasons that led the Federal government to enter a petition for the party's ban in court. 1. A geographical closeness of the Republic to Iron Curtain countries has made access easy for Moscow-trained agents, but the authorities now hold that the control of communist activities and the prevention of economic espionage have been made easier. 2. Softness towards extremists contributed to the collapse of the Weimar Republic. 3. The prohibition of the extreme right wing party, the Socialist Right Party, and of the extreme left party, the communists, was petitioned by the Federal government five years ago. As the socialists were banned in 1952, the court had almost to follow the same reasoning and to ban the communists.

Recruits for Mission Labor

The organization of American men for lay missionary work has received serious consideration recently.

Although there are several societies of women, so far there are no similar groups for men in the United States. A group organized by the late Father James Van Ginneken, S.J., in Belgium, the Crusaders of St. John, has been reported as laboring in Belgium and in the West Indies. A Protestant center called "Koinonia," with headquarters at Baltimore, has for some years been training both lay men and lay women for Protestant foreign mission work. This group has many representatives in the overseas services of the United States government.

The announcement of a plan to recruit men for lay missionary work was disclosed by Father Frederick McGuire, C.M., executive secretary of the Mission Secretariate, Washington, D. C. At present the Mission Secretariate is gathering information about the needs for such a program in

certain mission areas. It is reported that some of the largest mission organizations of the nation are behind the movement.

The director of the Secretariate's inquiry into the needs is John S. Connor, Jr., a lay missionary who has spent three years at Jamshedpur, Indian mission center of the Maryland province of the Society of Jesus, where he taught sociology and assisted in the administration of the Xavier Labor Relations Institute.

The plan would have three general phases of operation: selection of candidates, training in theological as well as other studies for the apostolate and placement in a missionary station. The project is being presented in detail to religious superiors for further discussion.

Wages in Spain

Labor unrest and dissatisfaction over the high cost of living in Spain are as strong as ever, to judge from recent developments.

Last April the Franco regime ordered wages increased by 16 per cent and the cost of living allowances to be extended to all workers who had not enjoyed them so far. A further increase of 7.5 per cent was scheduled for October. These three moves would result in an increase of approximately 27.5 per cent.

Meantime the real cost of living has been rising steadily. The most moderate estimate, that of the London *Economist*, figured it at 30 per cent. In the past winter great damage to Spain's agricultural crops was wrought by bad weather and the situation was complicated by transport difficulties which have accelerated the rise in costs.

The average wage in Spain is said to amount to 4.73 pesetas per hour and 217 pesetas per week. The official price of one kilogram of bread is 5.2 and of a liter of milk 4 pesetas. As far back as July, 1953, the Bishop of Valencia, Monsignor Olacchia, pointed out in a pastoral that a wage of 350 pesetas per week was needed to insure a decent standard of living to the workers. Thus Spanish workers are receiving much less than two-thirds of a minimum wage.

These increases, ordered after two years

of delay by the government along with a continuous rise in prices, have been characterized as symbolic rather than substantial.

Tuition-aid for Employees

The tuition-aid programs initiated by some companies in the United States in the early 1950's, despite a considerable growth in the past five years, are not being accepted by all eligible employees to whom they are available.

Participation by employees in such programs has varied from 1 per cent to 5 per cent.

The courses are designed either to increase the job knowledge of employees or to give them additional skills and learning in fields not related to their jobs. Certain types of business seem to give strong support to courses offered by affiliated groups. Banking and insurance firms have built up employee support of such courses by various bonuses and salary increases as incentives towards completion of the courses. Other companies have geared their promotion policies to participation in such courses. Financial aid by the company is another factor.

Catholic Credit Unions

Of 16,011 U. S. credit unions, 580 are classified as "Catholic parish credit unions." They have combined assets of over \$53,000,000 and a membership of 225,699, 2.9 per cent of all U. S. credit union members. Less than 4 per cent of the 15,950 parishes are so organized.

These summary figures are given in a booklet compiled by a thriving, far-sighted group, the Mount Carmel parish credit union at Pueblo, Colo., to present the current status of Catholic parish credit unions and to encourage further organization among Catholics. This is the unit which two years ago sponsored an excellent television series on the benefits of membership in these savings groups.

Over the country credit unions increased from 15,071 in 1954 to 16,011 at the end of 1955. Members rose from 7,155,603 to

7,933,106, and total assets from \$2.3 billion to \$2.7 billion.

In Canada the union total climbed to 4,073 from 3,873, and members from 1,581,858 to 1,760,847. Canadian assets rose from \$590 million to \$637 million.

Five parish credit unions have assets over \$1 million (the leaders are St. Jeanne D'Arc, Lowell, Mass., \$3,958,076 and L'Ange Gardien, Berlin, N. H., \$2,860,181). Thirteen have assets above \$600,000 (5 in Massachusetts).

The biggest lenders include: St. Jeanne D'Arc, \$2,656,893; L'Ange Gardien, \$2,154,393; Mount Carmel, \$1,266,739.

By per cent of their Catholic parishes organized, the leading states rank:

| state | parishes organized | per cent |
|---------------|--------------------|----------|
| Colorado | 25 | 15.7 |
| New Mexico | 15 | 14.9 |
| Missouri | 59 | 12.8 |
| Ohio | 86 | 9.9 |
| Michigan | 50 | 7.4 |
| Texas | 38 | 6.6 |
| Louisiana | 22 | 6.1 |
| Connecticut | 13 | 4.5 |
| Wisconsin | 28 | 3.6 |
| Massachusetts | 23 | 3.4 |

Outlawing Slavery

While political parties at home endorsed planks enthusiastically upholding freedom and peace, at Geneva the official United States delegate to a special United Nations Conference of 46 nations opposed an international treaty to outlaw human slavery.

The business of the 46 nations was to plan an effective supplement to a 1926 ban on slavery by means of a new convention or treaty, which would outlaw such indirect forms of slavery as sale of brides, debt bondage and similar practices.

For a number of reasons, said the delegate, the U. S. government will not work for, sign or even discuss such a treaty against indirect slavery. The 1926 treaty against outright slavery has not been effective (outright slavery centers today in Saudi Arabia, where some 500,000 slaves are reported held, with an influx of 30,000 new slaves a year from Africa). The delegate also declared that such slavery questions belong in "the domestic jurisdictions" of governments.

"Splintered" Political Spending

Although the political parties' national committees are limited to spending \$3 million each in advertising promotion of candidates, it is expected that "local agencies" will handle much spending in their areas, and professionals estimate that the advertising expenditure in the political campaign will go over \$100 million.

One advertising bureau has urged local newspaper executives to "beat these political bushes" for a multiple harvest of campaign ads. This bureau indicated that the \$100 million will come from local sources, chiefly "well-heeled, organized and unorganized friends of candidates."

Limitation laws on political spending for advertising do not cover local agencies, which then are free to adopt the "splinter" practice of spending.

Social Action Conference

Over 100 priests and lay leaders engaged in social action in the United States met in the second annual national Catholic Social Action Conference at Xavier University, New Orleans, September 7-9. One of the most significant subjects of discussion was the recognition of the need for a more systematic training of deeply motivated and supernaturally inspired lay leaders in the ranks of labor, management and the professions.

A subject which received considerable attention was adult education in Catholic colleges and dioceses.

Reports from many Catholic organizations in the social action field were given by representatives.

Emphasis on Social Topics

"Social Harmony" has been taken as the subject for the 1956-57 program of the Christian Family Movement. The program has just been published in an attractive booklet of 110 pages at \$1.00 per copy.

Although CFM programs in the past

have dealt with crucial questions affecting family life, the program committee decided this year to concentrate on the theme "Social Harmony," with emphasis on two special problems: youth and integration. The 13 planned meetings devote 7 units to youth and 6 to integration.

Although these two subjects are the points of concentration for the year, the program permits a certain flexibility by including 20 "electives" from which individual groups may choose particular subjects. The elective programs treat traits of public officials, participation in government, movement from farm to city, rural parish centeredness, rural school boards, international students and visitors, retirement adjustment, art, responsibility of Catholic parents to public schools, religious vocations, mass communication, automation, career guidance, maternity assistance, communism.

Some 20,000 couples will use these programs in 10 countries and over 130 dioceses.

Land Costs Hurt Home Building

Rising building costs cannot be blamed on workers' wages, according to a *Wall Street Journal* report on a nationwide survey made to uncover reasons for the slump in home-building, especially in low-priced housing.

The report says, "Increases in materials and labor are minor compared with the jump in land costs." A San Diego builder, Nels G. Severin, was quoted as declaring that land costs are "up 100 per cent in the last three years." In the Toledo area, a builder has reported that \$3,000 an acre is the price being asked for land a long distance out of the city.

In California where the land cost used to be 10 per cent of the price of a new home, today it is reported to be about 20 per cent.

These rates of increase are borne out by a study made by an economist for the National Association of Home Builders, who found that the average lot today costs over \$2,700—up 17 per cent in one year.

BOOKS

PROFESSIONAL PUBLIC RELATIONS AND POLITICAL POWER.—By Stanley Kelley, Jr. Johns Hopkins Press, Baltimore, 1956, 247 pp. \$4.50.

This is a significant book that ought to be carefully read and thoroughly discussed by all persons seriously interested in the democratic process. The author's particular concern is the role of the public relations man in contemporary American politics and, more important, the consequences and implications of his activities for the political life of the nation. Based on letters, interviews and documents as well as on published sources, Mr. Kelley has woven a most readable narrative of case studies of recent political campaigns in which public relations men have played significant parts. These include the American Medical Association's richly financed campaign against what it termed "socialized medicine," the Tydings-Butler senatorial race of 1950, the struggle between Eisenhower and Stevenson. It is eminently clear from the evidence that the propaganda function in politics has shifted from the old-style politician to the public relations or mass communications expert.

From the case studies and analyses emerges a vivid picture of the new American "politician." He is a clever and high-powered technician thoroughly skilled in employing all the modern media of communications to the best advantage of his client. But even more important than his mechanical role is his increasing participation in the making of policy decisions for parties and candidates. All of the consequences which will flow from this relatively new political phenomenon cannot be foreseen with accuracy. It is already obvious, however, that both individual candidates and national parties need no longer be so dependent on local machines and bosses.

There are also potential dangers. Not all factions in our society will be able to afford the luxury of a public relations firm

to sell their program. Nor will there be much open debate on the merits of a question where the formulation of issues is so highly centralized and calculated to standardize opinion and action. The electorate must be on its guard more than ever if it is to exercise an intelligent choice. Studies such as this supply the voter with valuable light on the nature of the changing political process.

PAUL T. HEFFRON
Boston College

AMERICAN STATE POLITICS: An Introduction.—By V. O. Key, Jr. Knopf, New York, 1956, 289 pp. \$4.50.

With consummate skill, Professor Key provides graphic dissections of political life on the state level. His general purpose is to show us how the machinery of politics and the machinations of politicians either mesh or clash in carrying forward the broader purpose of popular government on the state level based on a full electoral responsibility. Several chapters have been previously published, in unrevised form, in such publications as the *American Political Science Review*.

He feels that the species of federalism in state government which provides for elections of governors in off years, or has so arranged the terms in bicameral legislatures that the governor seldom, if ever, goes into office with a legislature of his own party, has two deleterious effects: it reduces the state to the level of an administrative organ of the federal government by stalemating all its legislative possibilities and it produces an atrophy of political parties so far as state level activities are concerned. This atrophy, he also maintains, has been further hardened by the direct primary; and it is only in states where some measure of the old convention system of nomination still exists that party continuity and proper choice and grooming of candidates occur. He demonstrates

that the most enduring grouping of the electorate into fixed party lines, on a national-state level, was caused by the Civil War, although segments of the electorate can be shown to have settled into special party affiliations through other historical accidents. On all these points abundant statistical charts are provided.

Sometimes, particularly early in the book, Key's plea for party responsibility seems to be a plea for the British version of that responsibility—an impression he qualifies only in the concluding chapter. Further, he fails to give specific historical references, an oversight that does not harm the validity of argument but may be lamented by college students.

MARGARET D. CONWAY
Washington, D. C.

JUDGE AND JURORS.—By Arthur T. Vanderbilt. Boston University Press, Boston, 1956, 76 pp. \$3.

There is probably no one in the English-speaking world that is more competent to write about the qualities of judges and juries than Chief Justice Vanderbilt of the Supreme Court of New Jersey. He has given his life to upgrading the standards of judicial administration and this slender volume of three learned lectures reflects the mature wisdom and deep insights of Mr. Vanderbilt's devoted career.

The Chief Justice is severely critical of the modern tendency—due perhaps to the influence of Jacksonian democracy—to trim down the area of responsibility of judges. He would allow the judge to comment on the evidence—a privilege not conceded in many states. He is also very unsympathetic to the system of electing judges, employed in about half of our states. For these and other positions Mr. Vanderbilt argues with a vehemence that is convincing, even if infrequently a trifle adamant.

The author likewise is a strong defender of the traditional functions and powers of the jury. With admirably broad learning he summarizes the important literature on this ever more discussed question.

This volume from its very nature is of interest almost exclusively to jurists. All

political theorists interested in the administration of justice will value these lectures as a source and as a remarkably well-informed plea for the improvement of our judicial system.

ROBERT F. DRINAN, S.J.
Boston College Law School

REPORT OF THE CONFERENCE ON THE SPIRITUAL CARE OF PUERTO RICAN MIGRANTS.—Office of Coordinator of Spanish Catholic Action, New York Archdiocese, 451 Madison Ave., New York, 1956. \$4.75.

This is a report of the proceedings of the first Conference on the Spiritual Care of the Puerto Ricans, held in San Juan during April, 1955.

The report is a source of invaluable information and guidance to anyone who is dealing with the Puerto Rican people or with any Spanish language groups in the United States. The first part of the report is a summary of all the proceedings, the papers and discussions, and gives a review of the consensus of opinion of priests present. It deals with 1. the spiritual care of Puerto Ricans on the island and on the mainland, 2. various types of parochial arrangements, 3. the question of separate churches for the Spanish-speaking, 4. the problems of Puerto Rican families on the island and the mainland, 5. various types of diocesan activities, 6. cultural and social aspects of the migration and 7. the special care of the seasonal farm workers.

It also includes a report of the activities and programs of all the mainland dioceses represented. An appendix includes a great deal of valuable information as a background for the understanding of the migration and of the Puerto Rican people.

This represents the first effort at a systematic examination of the apostolate to the Spanish-speaking people, of methods which have been tried and have proved successful or of others which have failed. Apart from being a valuable companion for people actively engaged in work with the Spanish speaking, it should be the beginning of continued discussion and examination of the nature of this great challenge which will mean so much to the Church in the future.

THE DEVELOPMENT OF TROPICAL AND SUB-TROPICAL COUNTRIES, with particular reference to Africa.—By A. Leslie Banks (ed.), St. Martin's Press, New York, 1954, xvi, 217 pp. \$3.75.

In this book, 32 experts give us their opinion on many subjects, as expressed on the occasion of a meeting held at Cambridge, England, but sponsored by the Rockefeller Foundation. Most are British university professors and business executives with universal rather than strictly African experience. All through the conference, they maintained high standards which gave their debates a truly exceptional significance, though none of them likely is known to the general public, home politicians and colonial governors being conspicuously absent from the list of participants.

The main purpose was to ascertain the reasons for the current interest of hitherto indifferent Europeans in African affairs, and to determine the fundamental problems of African development. True Christian charity was found mixed with the need for raw materials and with the fear of communist infiltration in awakening many Europeans to their oversea responsibilities. Control of the environment appeared to be the fundamental problem to solve, but here the economists insisted that a minimum of resources exists almost everywhere, even capital, in the form of voluntary labor. It is ultimately left for man himself to decide what use, pacific or otherwise, he is going to make of the economic opportunities and of the educational facilities put at his disposal.

Well deserved emphasis was put on the fact that over-all development consists not only of big-scale projects but also, perhaps even more, of work done at the community level. Western science and technology were found ignoring the tropical environment to the extent that many forms of community development cannot be expected to be of use there without a considerable amount of research on the value of local food and fuel resources. These problems are probably not very difficult to handle but they simply never were given competent attention. This comparatively small book may be described as a most use-

ful vade-mecum in technical assistance though occasionally marred by the cynical outlook with which some participants considered such problems as polygamy, overpopulation and race relations.

JEAN L. COMHAIRE
Seton Hall University

AMERICAN PARADOX.—By Merle Curti. Rutgers University Press, New Brunswick, N. J., 116 pp. \$2.75.

Last year Dr. Curti delivered the Brown and Haley Lectures at the College of Puget Sound, dealing with the conflict of thought and action in America under these titles: *The Uses of Knowledge in America, Revolt against Reason, Crisis in Education.*

The author, perhaps best known for his *Growth of American Thought* which won the Pulitzer Prize for History in 1943, attempts to refute the charge that American scholars and intellectuals have been indifferent to the problems that plagued their respective generations. The charge that Wendell Phillips made in 1881 seems typical, in its accusation that all the great truths concerning society are "not the result of scholarly meditation, but have first been heard in the solemn protests of martyred patriots and the loud cries of crushed and starving labor." Phillips then particularized by charging that American scholars had contributed practically nothing to the solution of such issues as the slavery controversy, penal reform and the struggle for women's rights. Dr. Curti is not entirely in agreement with Phillips' castigation of the intellectuals and gives good reasons for his unbelief. This forms the solid substance of the first lecture.

In the second lecture, Professor Curti attempts to analyze the distrust of American scholars by businessmen. He argues that this distrust is perhaps not as general as is commonly believed. Dealing with the "Crisis in Education" in his third lecture, the author questions the justice of the fairly common tendency to view intellectuals as trouble-makers and meddlers. The term "brain trust" comes immediately to mind in this connection. Regardless of criticism, Dr. Curti presents very effective-

ly the reasons why he believes that teachers and other "intellectuals" should take an active part in the attempted solutions of our besetting problems. He believes that the "intellectuals," like the other classes in our society, have valuable contributions to make.

PAUL KINIERY
Loyola University
Chicago

THE HUMAN SITUATION.—By W. Mac-Neile Dixon. Edward Arnold, London, 1954, 448 pp. \$3.50.

Here is a series of lectures delivered at the University of Glasgow, 1935-1937, on man with his relation to the universe, good and evil, and God. Eclecticism is the book's keynote, and while it is readable in the literary sense, presenting a panorama of history, geography, science and a plethora of quoted authors (obscure poetasters like Macfie and Watson are placed on equal footing with Kant, Hegel, St. Augustine and Greek classics), it dazzles with illuminating insight only to conclude with pointless agnosticism.

Dixon must be classified as a literary philosopher with a romantic regard for humanism which gets nowhere. If philosophers of his kind are to free themselves from the semantic, relativistic morass of skepticism, one might suggest that they observe the ground-rules of logic, make distinctions between what Aquinas calls right reason and corrupt reason, maintain a strict definition of terms and a univocal use of them, while acknowledging that unmonistic sciences have their formal objects and that they influence and govern one another.

Although valuable in delineating the problems of the modern mentality and its vain attempts to cope with them, the lectures stand as inescapable proof for the necessity of divine revelation and a teaching authority which interprets it through the ages. More wisdom is found in the author's quotation of the Scottish Catechism: "Man's chief end is to glorify God, and to enjoy Him forever" than in the rest of his speculations.

RICHARD A. RUDOLF, S.J.
St. Mary's College

LETTERS

Suggestion

...What about the trend toward economic depression in the U.S.? What about the trend toward worldwide catastrophe in the development of bigger and better bombs? Have you given much thought to the "social order" that might be realistically projected after a nuclear energy war might have devastated the earth?

LAWRENCE MORAN

Washington

Efficiency—A Mission Problem

A recent announcement in your pages says you are going to publish a series on "Missions and Cultures." I wish I could

speak to the authors on a few points which need to be treated. . . .

One problem which has occupied me for some time, since my experience in the South American jungle, concerns the wisdom and efficiency of sending a few well-educated missionaries to live for years scattered among the primitives in extreme isolation and great hardship. These missionaries go and come from the jungle by way of the large cities along the seacoast, where priests are few and the religious apostolate almost negligible. When the missionary from the jungles finds after years of work that he has almost no fruit to reap, he becomes convinced that a serious effort among the urban masses would yield a tremendous harvest.

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Problem for Participants

Mr. von Hoffman's article, "The Church: Subject of Social Research" (September, 1956, p. 319), was refreshing for its honesty and frankness. If the sociology departments of our Catholic colleges and universities and our religious officials could see the situation from his point of view, we might hope for a tremendous growth in the Church in this country.

I have heard one Protestant call the Church dishonest because the Church publicizes the annual number of conversions, but never gives the number involved in the annual leakage. He felt that the result was a most unreliable and unbusinesslike figure.

On the whole, Mr. von Hoffman has put his finger on a problem that is much better faced by participants than by historians.

DONALD C. JOHNSON

Washington

Much Needed

I read SOCIAL ORDER from cover to cover and consider it a much needed publication; in fact, it is about the only contact I maintain (whether from secular or Catholic sources) with the current thinking on today's problems, and fortunate I am to have such a wholesome contact.

RICHARD J. O'CONNOR

Santa Monica, Cal.

... I wouldn't be without it!

New York

THOMAS F. O'CONNOR

Thorough

Avidly I read each copy and reread it, because SOCIAL ORDER does offer a very thorough treatment of subjects selected.

THOMAS M. GILDEA, C.S.S.R.

San Juan, Puerto Rico

SOCIAL ORDER

Worth Reading

Richard Rovere, "George Orwell," *The New Republic*, 135 (September 10, 1956) 11-15.

A reporter and critic here evaluates the dazzling writer who mocked all the "smelly little orthodoxies" of his day by pointing out their logical courses of development in such works as *Nineteen Eighty-Four* and *Animal Farm*.

"The Office of the American Presidency," *The Annals of the American Academy of Political and Social Science*, 307 (September, 1956) whole issue.

This is a valuable commentary by 14 political scientists, legislators, newspapermen, educators, public administrators. Especially interesting are the sections on the president's leadership and party responsibility (by Peter H. Odegard), the presidency and labor, the Supreme Court and presidential power, the president and the press (by Douglass Cater) and the two articles on "the strains of the presidency."

"Houses and People," *Social Progress*, 47 (September, 1956) whole issue.

This monthly organ of the Department of Social Education and Action, issued by the Presbyterian Church in the United States of America, has consistently of late tackled serious problems—this issue, for instance, is a study guide that explores the most important aspects of the country's housing problems, frankly stating the issues and indicating the practical courses of action.

Darrell Berrigan, "The Ordeal of South Vietnam," *The Reporter*, 4 (September 20, 1956) 29-33.

A summary review of President Diem's accomplishments in trying to stabilize the dismembered, overcrowded (by 900,000 Catholic expellees fleeing from the communist North) but courageous little country.

André Trocmé, "A Bridge of Good Will," *Fellowship*, 8 (September, 1956) 4-7.

This brief account by a pacifist of his attempts to clear up misunderstanding in North Africa gives many incidental insights into the complicated situation, as does a postscript by his wife.

Morris H. Rubin, "The New Soviet Challenge," *The Progressive*, 9 (September, 1956) 6-40.

Editor Rubin covered 18,000 miles and spent a month of 18-hour days trying to look deeply into Russian life and thinking. Although he says he now has more questions than answers, he feels that there is under way "a peaceful revolution" which includes a wider diffusion of power, some measure of protection against police oppression, improving standards of living, more "humanized" relationships, relaxation of general tensions, educational advances, a certain frankness and criticalness, some changes in foreign policy.

Robert G. McCloskey, "Conservatives, Businessmen, and Blatherskites," *Harvard Business Review*, 5 (September-October, 1956) 37-45.

Readable and thorough, this survey shows that too often and too easily the extreme "rightists" and "leftists" rely on their misconception of conservatism. All too instinctively, says this associate professor of government at Harvard, businessmen call themselves conservatives when they aren't.

Benjamin Solomon, "Dimensions of Union Growth, 1900-1950," *Industrial and Labor Relations Review*, 9 (July, 1956) 544-61.

A very interesting survey of union membership in this half-century, with special attention given to the white-collar component.

John F. Cronin
 Marion M. Gane
 T. F. Drinan
 A. J. Nicholson
 H. A. B. Kerstor
 H. A. B. Kerstor
 P. S. Lane
 T. A. J. Lantz
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